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CONTENTS

Portrait of Martha Washington...Frontispiece

MISCELLANEOUS.

The Value of Sunday School Experience...Fred J. Pack 67

Studying Pictures...Grace Zenor Robertson 68

Ann Tisdale's Awakening...Jennie Roberts Mabey 69

The Bohemian Waxwing (Illustrated)...Claude T. Barnes 72

Shall We, Boys? (A Poem)...J. Leland Dewey 74

Six Thousand Miles with the "Mormon" Tabernacle Choir (Illustrated)... 75

"That Flynn Boy"...John Henry Evans 78

Don't Try to Fool Your Boy... 85

Humane Day Stories (Illustrated)... 125

For Fathers and Mothers... 130

EDITORIAL THOUGHTS.

The Love of Animals...Joseph F. Smith 84

SUNDAY SCHOOL WORK.

Superintendents' Department—Concert Recitation for March—Sacrament Gem for March... 86

Secretaries' and Treasurers' Department—Subjects for March... 86

Choristers' and Organists' Department—

Subject for March—Daisies: a Duet, words by Josephine Spencer, music by Levi C. Parker.....	87
Parents' Department—Parents' Class Spirit—The Tobacco Problem in Wisconsin—New Work on Some Good Old Topics	89
Theological Department—Preparation—First Year Lessons for March—Third Year Lessons for March.....	92
Second Intermediate Department—First Year Lessons for March—Third Year Lessons for March.....	98
First Intermediate Department—First Year Lessons for March—Third Year Lessons for March.....	104
Primary Department—Work for March... 113	
Kindergarten Department—Lessons for March	119

CHILDREN'S SECTION.

Some Toys of Long Ago..... Florence L. Lancaster 131	
The Wait-a-Minute Maid..... Ida Stewart Peay 133	
A New Year's Promise..... 134	
Ned's Valentine (A Poem)...Annie Malin 136	
The Children's Budget Box..... 137	
The Puzzle Page..... 139	
Laughlets	140



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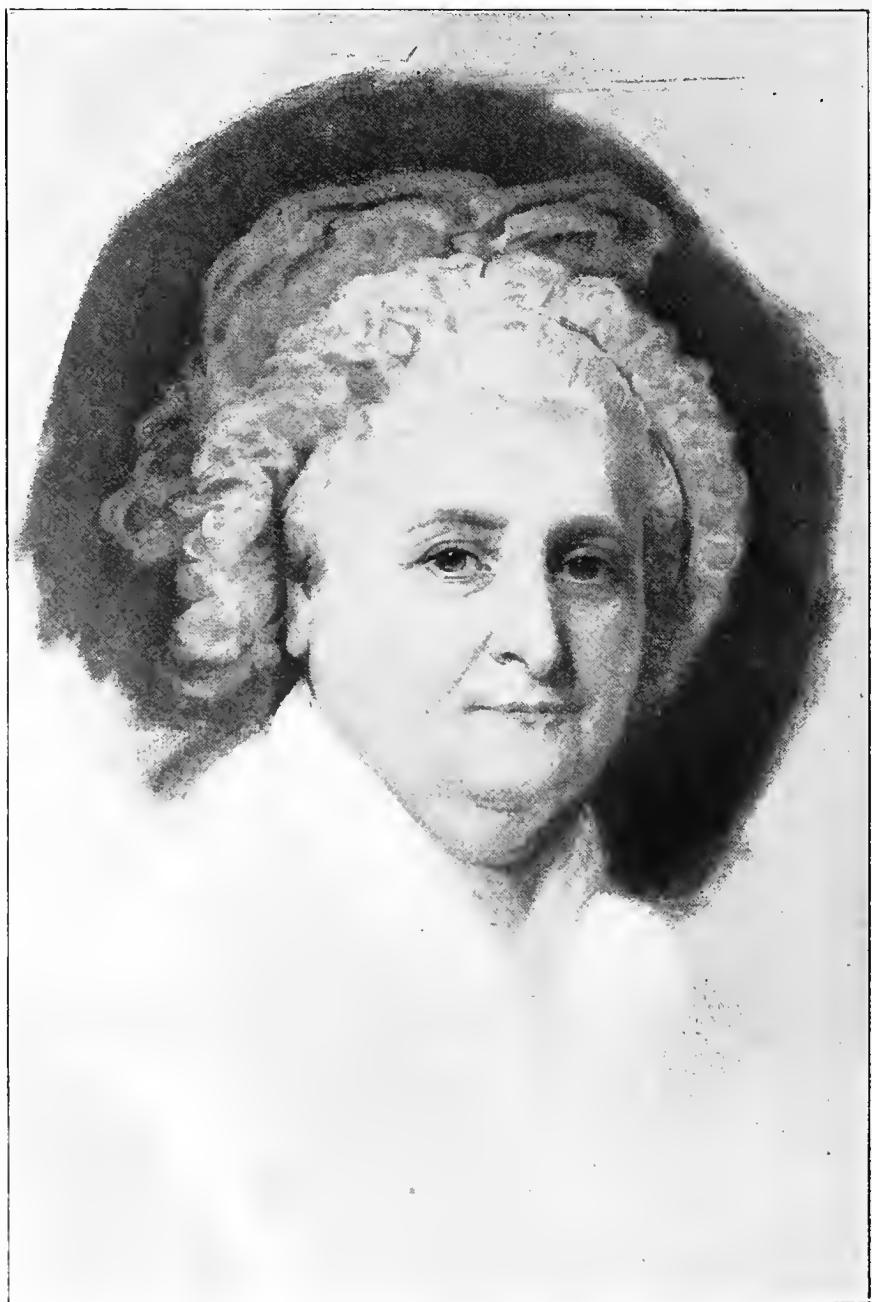
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A February Song.

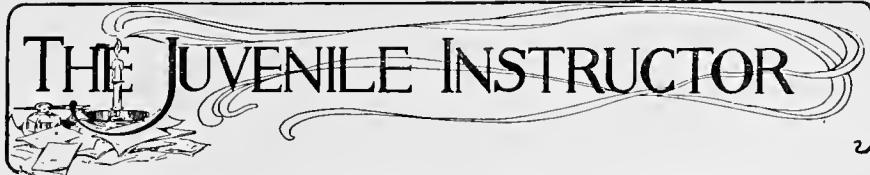
L. L. GREENE RICHARDS.

Dear Heart! that learned to beat
In unison with mine,
In the long vanished past
Of forty years agone,
This February day,
My thoughts, as if astray
From duties they should meet,
Are led to memory's shrine.
Our window curtain drawn,
Admits a cheering ray
From that same sun which shone
When first we learned to own
That we had found the key
To love's realm strange and vast.
Repeated history,
Love's nectar sweet and pure,
Its subtle mystery,
Its anchor safe and sure;
Earthy, and yet divine;
Unfinished, yet complete.
Kind Heart, forever true,

Through all I cling to you!
Arise, come stand with me,
And from our window see
The old, brown earth below,
New clad with virgin slow;
While in the lilac tree
Glad, twittering birds again
Make love, as they did then.
Let us love's vows renew,
Remembering life's young joy,
When we were girl and boy.
True Heart, forever kind!
Our thoughts are not astray,
This February day.
"Tis good to call to mind.
Dear memories that live
Fresh hope and strength to give.
Let us through love regain
A triumph over pain;
For God still rules above—
Rules all, as God of love.



MARTHA WASHINGTON.



ORGAN OF THE DESERET SUNDAY SCHOOL UNION.

Vol. XLVIII.

FEBRUARY, 1913.

No. 2.

The Value of Sunday School Experience in the Life of a Young Man.*

By Elder Frederick J. Pack, Superintendent Liberty Stake Sunday Schools.

With the hope that I may be able to make clear one point of value to Sunday School superintendents in the life of the young man, I am going to ask you to consider with me some geographical conditions which exist in the northern part of Siberia. That great northern one-third of Russia has but recently risen from beneath the surface of the ocean, and in consequence is low-lying and flat. The streams meander over this country in various directions. At certain periods of the year the streams which flow toward the north are choked in their northern limits. The water is dammed in such a way that it is forced back over the country to the southward. Then, with the thawing of the ice, the disappearance of the barrier, the water flows again back toward the north; but this year it may not follow the same course that it followed last year. In other words, the country is so low and the topography lacks definition to such an extent that the streams have not yet formed well defined channels. As time passes on and this country continues to elevate, these streams will cut their channels deeper and deeper, and the time will come when those streams will always follow, year after year, the same channels. But conditions exist at the present time in which, so to speak, a shovelful of soil placed in the proper position might be quite enough

to turn a stream of gigantic proportions toward the west or toward the east, depending upon the position in which that shovelful of earth were placed. As time passes on, those channels will become so well defined that in order to divert water from those courses, the greatest engineering feats known to mankind will have to be resorted to.

The history of the earth, of a stream, is not unlike the history of the life of a boy. In his infancy he is tossed here and there, he goes from place to place with no well defined channel. There are periods in the history of this boy in which a shovelful of earth thrown across his path may direct him aright, or may cause him to fall into error. Later on in the history of that boy's experiences, his course, his channel in life will have become well defined, and when he becomes mature and old, it would require the greatest engineering feats of mankind to divert him from that channel which he has chosen to follow.

Fortunately for Sunday School people, we receive the boy at the time of life when a little on our part, a kindness shown here or there, is sufficient to model and to direct the life of that youth. Some may say that boys are difficult to handle. But I am confident of this—in fact, it has been my experience to know it—that if taken at the proper time, young men are handled, and handled with ease; but taken when the channel has become well outlined

*Topic at Deseret Sunday School Union, Tabernacle, Salt Lake City, October, 1912.

and furrowed deep, the task becomes much more difficult. Fortunately the Sunday School occupies a place in the life of the young man such that it stands at the dividing of the ways, as young men pass along through the

stream of time. Coming to the dividing of the ways, the Sunday School stands there today, as it has stood for years in the past, directing the course of the young man toward perfect manhood and success.

Studying Pictures.

By Grace Zenor-Robertson.

We cannot say that children are not impressed with art. As surely as we remember the lullabies our mothers sang to us long ago, as surely as we remember each fragment of the story of that first Christmas night, as it fell from her lips, so can we remember the pictures that hung upon the wall of our childhood home and the thoughts they inspired in our childish minds for good or ill.

We have noted the effect of word-painting on the minds of very tiny children. Stories, which perhaps have been wearied of, with a few deft touches, become fresh and vivid in a moment; the lesson is grasped anew and with enthusiasm. The clever teacher has in her own mind a picture, and by word and expression she sketches with clear strokes the changing scenes for her little pupils.

We appreciate the value of word pictures; now let us consider the value of the picture real in Kindergarten work. Since through imaginative powers much is accomplished, with the addition of copies of good pictures, the lesson would be doubly sure.

For example: we may study for one month the beautiful stories of "The Good Shepherd" or "The Lost Sheep," with its joyful closing sentiment. The picture for this month would be "The Good Shepherd."

With the Easter lessons, including "The Last Supper" and "The First Easter Morn," we would exhibit "The Women at the Tomb" or "The Last Supper."

For the Christmas month we would, of course, love to show the most beau-

tiful of all pictures, "The Madonna and Child."

Children grasp beauty of line and expression, and the pictures, representing as truly as possible the men and women we would have them follow, inspire reverence and a great love.

We remember the story of "The Great Stone Face" and how Ernest, looking on the noble features, sought high ideals and himself became noble.

The least expensive and most reliable copies of standard pictures we can obtain for our work are the Perry and Tissot copies and are considered more satisfactory in carbons and platinums than colors. Color will sometimes attract a child's attention while the expression of a picture would be lost to him.

If possible, it would be well to give each child a smaller copy of the picture we have studied each month at the end of that series of lessons. Through mission work in the slums of great cities, it has been reported how hundreds of these tiny yet beautiful prints have found their way into darkened and unhappy homes and have wielded influence for good.

We teach the child to sing, we teach him the existence of harmony through wonderful melodies; why cannot we teach him beauty of line and expression.

Upon the teacher it depends to make the illustration and connection sure; upon her reasonableness, enthusiasm, love and the one great thought—

"Not for the wealth of kingdoms, nor
the fame that yester beguiled,
Would I give the joy of knowing the
trusting love of a child."

Ann Tisdale's Awakening.

By Jennie Roberts Mabey.

I.

"It does seem queer to think of you taking a child to raise."

Ann Tisdale was paring early apples for pies. Her straight back stiffened perceptibly, and the hard lines around her mouth deepened, whenever anyone broached the subject of her brother's boy. She finished another apple, the red peel curling rapidly over the back of her hand, before replying, bluntly:

"Suppose it does."

But the other, Amelia Spike, a neighbor, rattled on, nothing daunted. And taking the knitting from a pocket inside her grey linsey-woolsey skirt, she fell to work vigorously, her tongue keeping time with the click of the needies.

"How old is Abner's young one?"
"Seven."

"Humph, just at that age when they're so set. I reckon you'll have a fine time. He takes after his mother, I hear. I never see her but once, and that when they was first married and Abner brought her to church. Her hands was white as milk, I remember, and she looked like she'd never washed dishes nor pushed a broom in her life. I always wondered why Abner took his wife way off to California. Folks did say," with a scrutinizing look over her glasses, "that you and her couldn't agree on nothin'."

Miss Ann's mouth closed with a snap and her back stiffened again forbiddingly.

"Well, mebby it wasn't so, mebby it wasn't. Poor thing, she didn't live long enough to trouble anybody much. Abner took it awful hard, I guess?"

Miss Ann arose grimly, and putting the pan of apples upon the table, went down the cellar steps leading from the kitchen to return presently with a jar of snow-white lard, which Mrs. Spike watched her cut into hard blocks and put in the flour.

"I always melt my lard first," she ventured. "Jest a habit. I suppose your way's jest as good."

"As sluggish as Amelia Spike," was a common phrase among the people of the little neighborhood and Ann Tisdale smiled as she stirred the water into the ingredients in the pan.

"Talkin' of children, Ann," her neighbor began afresh. "You won't find a likelier lot of boys than my sister Clarissa's and she always says—" she broke off suddenly to peer out of the window. "Thought I saw someone cross the street. Sakes alive! It's Sarah Fletcher, an' she's knocking on my door. I'll have to hustle right off. Now Ann, drop in some time before the peaches begin, an' you, too, Miss Tisdale," nodding at the old lady who sat in her corner quietly mending, and bustling out, she reached her gate just as her visitor was coming down the steps to leave.

"Go right in, Sarah," she said cordially, "I ain't done my breakfast dishes yet. Thought I'd jest drop in Tisdale's a minute. Of course you've heard about Abner's wife dyin' and Ann goin' to take their boy. Laws, what does *she* know about raisin' young ones! But you can't tell Ann nothin'. I tried to find out the particulars, but she's as close-mouthed as a sphinx. It's no wonder she never got married—that's what I say!"

One afternoon about six o'clock of the week following, Ann Tisdale's hired boy, Billy Hammond, a lanky youth of seventeen, drove up to the gate in the big lumber wagon. A small boy sat beside him. There was a trunk in the bottom of the wagon and a covered basket between them in the seat. Billy jumped to the ground and helped the boy, who clung tenaciously to the basket, then lead the way up the walk to the house.

"Clean his feet before you bring him in," called Miss Ann from within, in a

voice that made the little stranger look apprehensively through the half-closed door down the long hall. She had been turning the hose upon the walks to settle the dust and decided when she saw their approach that the dust was little worse than the sand which they would carry in.

"What's your name? Clifford?" Ann Tisdale asked not unkindly when her brother's child stood before her.

He met her grey eyes squarely with his big velvety brown ones, but not for long could he endure her severe scrutinizing gaze.

"Yes'in," he answered politely, his chin lowering until it rested upon his red necktie.

"Well, set down in that chair till supper," she said, taking off his cap and coat and showing him a nail behind the door where he must always hang them. She was about to take the basket, too, but he held to it firmly.

"Bouncer's in there, and he's asleep," he said, softly.

His aunt looked at him in consternation.

"You might just as well understand first as last, that I won't have dogs in the house," she said. "What on earth did your father let you bring it for, I'd like to know."

Clifford was silent and did not remonstrate when she unloosened his fingers, though his eyes followed her wonderingly when she hastily took the basket out of doors.

Just then grandma Tisdale, a withered, spiritless old lady, came slowly into the kitchen. Her childishly weak mouth quivered at the sight of her son's little boy, and she went towards him eagerly, but Clifford wriggled away from her into the farthest corner.

"Jist like his mother!" the old lady quavered, an' yit there's a look some'at of his father," and she shook her head as she pulled out her rocker from the wall and sank into it, at which Clifford took courage and went quickly back to the place, fearing the other one might come in and find he had moved.

As he pulled himself up into the chair again something hard clicked against the wood and he remembered the candy a man had given him while on the train, and which he had saved for Aunt Ann and grandma. Miss Ann came in at that moment and the little fellow's hand closed involuntarily over his pocket in fear of her guessing its contents. Somehow his childish mind had pictured it all so differently. Reggie Wilke's grandma, in California, was always smiling and wore a pretty, little white cap and apron, and when he would go over to play with Reggie she'd say, "Let's see, I believe I have a peppermint for you boys!" This grandma, instead of a cap, had streaked hair in a little knot at the back and did not smile, and he wondered what had pinched her nose so; it made his eyes water when he looked at her. And why did not Aunt Ann have little curls all around her face, white, soft hands, and little bunches of lace at her neck and a pretty blue dress, like his mamma. His childish fondness for pretty things that had been bred in him from infancy by his artistic mother, led him to criticise, severely, the short skirts, coarse shoes and dark homely clothes of his aunt and grandmother, who had always selected everything with the thought of durability uppermost. And why did not his aunt say, his thoughts wandering on dreamily, "Clifford, dear, you must be tired after that long ride in the cars. Let me take off those heavy shoes and rest your poor feet."

The appetizing odor of vegetable soup came in from the kitchen, and Clifford sat watching Miss Ann set the table, hungrily, though he was beginning to feel sleepy and found it hard to keep his eyes from closing every now and then. The boards creaked near the door each time as his aunt went in and out and he began to count them to keep awake, but in spite of his efforts he was nearly asleep, his head bobbing forward then backward against the hard rounds of the chair,

when a noise, just outside, awoke him with a start. He afterwards learned it was the usual snorts and gurgles Billy usually made during the ablution of his face over the bench out upon the porch, and he sat staring at the door until the youth came in puffing and blowing, for a vigorous scrubbing with the towel upon the roller.

Supper was ready and Miss Ann lifted Clifford, chair and all, up to the table, and tucked a napkin into his neck so tight that it pinched. For two years Clifford had thought himself much too large for that sort of thing and felt inwardly glad that Reggie Wilkes could not see him with a "bib."

Now and then during the meal the boy opened his mouth to speak, but looked at his aunt, shifted uncomfortably and closed it again. Even to the child it was plain that Miss Ann was the dominant figure in the household.

"Land sakes, child!" she exclaimed sharply, "what are you scared of? I won't eat ye!"

Supper passed hastily and silently save the noise Billy made eating his soup, and after it was over, Miss Ann lit a candle and led her nephew off upstairs to bed.

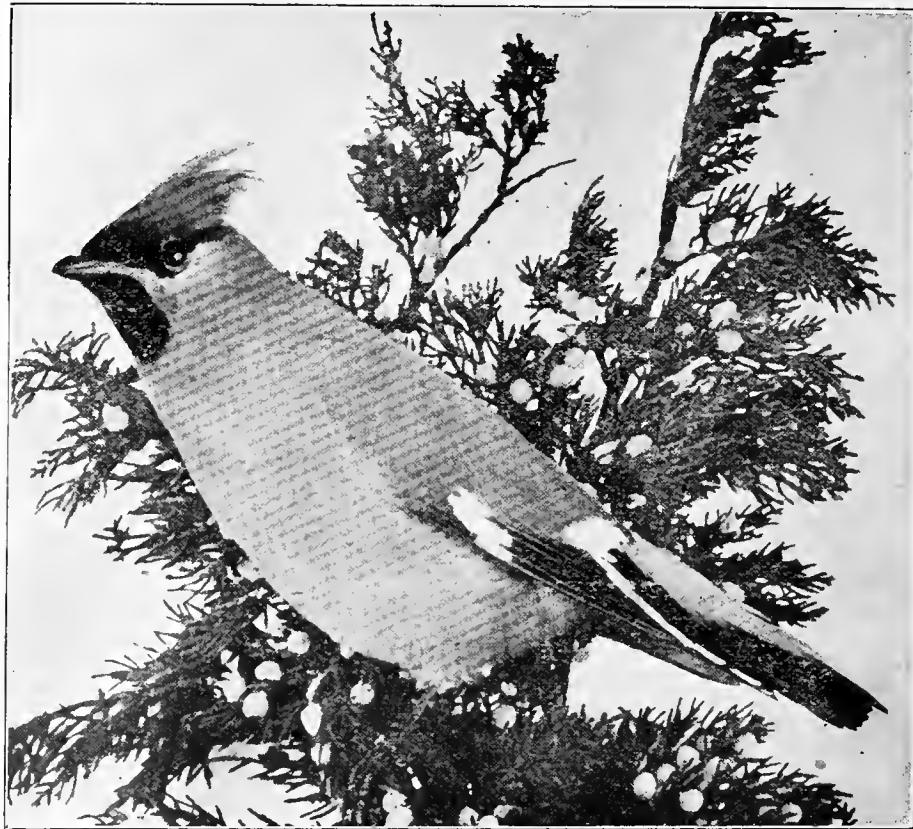
Clifford felt very strange in the queer little room that seemed miles away from everybody, as he sat on the edge of the bed with its bright patch-work quilt while his aunt undressed him. The first thing to catch his eye was a china dog, which looked very much like Bouncer, sitting upon a

shelf. Hanging below it was a bead pincushion with long tassels. Clifford resolved to have a better look at the dog in the morning. Upon a table near the bed and covered with a large knitted tidy, a tiny clock stood ticking the minutes away and beside it was a large glass globe, filled with bright, wool flowers. There was little time for observations, for Miss Ann was a very swift person, indeed. He was put into bed in a twinkling, the candle gone and her retreating footsteps sounding on the stairs, before the boy had time to say "Jack Robison!" so he thought.

All signs of sleep had now left the child, although his limbs ached wearily, and he lay staring into the darkness, wide-eyed and tense. Finally in the faint light coming in through the half closed window blind, objects in the room began to assume grotesque forms. The chair upon which his clothes were hanging loomed up in the shape of a great black bear. The clock ticked weirdly, with a tiny squeak after each tick, scarcely perceptible above the loud thumping of his heart, and what was that over in the corner—a pig! Yes, he rubbed his eyes to be sure. His small limbs stiffened rigidly and he lay numb and cold. Presently it moved! He knew it was creeping slowly towards him. In a frenzy of fright he scrambled from the bed and ran screaming for the stairs, countless terrors at his very heels and reaching out from all corners to grasp him.

(TO BE CONTINUED.)





THE BOHEMIAN WAXWING.
(*Ampelis garrulus*)

Lower tail-coverts rufous. Body generally soft, silky, brownish ashy, with a purplish cast, the wing coverts and scapulars more brownish, becoming more reddish anteriorly and ashy posteriorly; the rump, upper tail-coverts, and secondaries being nearly pure ash. Anteriorly, the color passes gradually into deep vinaceous chestnut on the forehead to behind the eye and on the cheeks; abdomen, yellowish white. A stripe on side of the head involving eye and continuing back toward the occiput, with large patch on chin, deep black. Crest lengthened. Primary coverts, primaries, and tail, slaty black, the latter growing gradually ashy basally. A broad band across end of tail; and the end of outer web of primaries, gamboge-yellow. Each of the secondaries with an expanded continuation of the shaft, in form of flattened, very thin, somewhat elliptical appendages, of a bright vermillion-red, resembling red sealing wax. Length, 7.40.

The Bohemian Waxwing.

(*Ampelis garrulus*)

By Claude T. Barnes.

M. S. P. R.; M. B. S. W.; M. A. O. U.

And often now when the skies are wild,
And hoarse and sullen the night winds
blow,
And lanes and hollows with drifts are piled,
I think of the violets under the snow.
—T. Hempstead.

Long heavy icicles on the south side
of the barn were pattering the ground

with a copious drip, as if brought to tears by the warm effulgence of a clear winter sun; sparrows chirped with obstreperous persistence about the corral; and in the old apple tree in the garden more than a hundred strange birds, which had gathered there, were chattering and "tzeeing" unceasingly

as they pecked at the frozen apples yet on the branches. I approached them with care, marveling, even at a distance, at their handsome appearance; but when I stood actually beneath them with full chance to observe, I admitted at once that I was looking at the loveliest birds it had even been my good fortune to see. Never shall I forget that first meeting with the Bohemian Waxwings; and I recall, even now, how I pocketed my "flipper" and stood in blank astonishment at the beauty of the birds which were destined to alter my whole demeanor towards our feathered friends. From the long vinaceous crests to the tips of their chestnut colored tails there was such a delightful, silky blending of shades and such wondrously delicate coloration that I could not imagine any improvement in birds so charming.

For only a brief spell in mid-winter are we apt to see these delightsome visitors. They are always in flocks of varying number, "tzeeing" from the uppermost boughs of some tall tree or eating the frozen rotted apples which here and there withstand frost and wind. Most ornithologists describe them as shy; but, strange to say, I have found them so confiding that I have actually stood within six feet beneath them as they fed. This, however, was in the country where they were not unduly disturbed. Their very tameness has in fact gained them the epithet, "fool birds." They all chatter at once, their sibilant notes being so soft and subdued that they can never be annoying.

North America contains no bird more remarkable and interesting than the Waxwing. The nomadic character of its life, the difficulty of finding its nest, and the mystery of its habits and residence during the breeding season, and its somewhat cosmopolitan residence in Europe, Asia and America, give it an interest that attaches to few birds of other species. It really breeds in the northern part of North

America to Fort Churchill, Hudson Bay, migrating into the United States as far as Pennsylvania, Illinois, Utah and California. Its nest is of remarkable size in proportion to that of the builder, measuring eight inches in diameter. It is flattened in shape, and its cavity, though large, is less than an inch in depth. The base and outer periphery are of a coarse interlacing of the small ends of branches of fir and spruce trees in which it is usually constructed at heights varying from 6 to 20 feet. Within this is built a close, compact inner nest composed chiefly of a lichen peculiar to the Arctic regions, called "tree hair," which hangs abundantly from the branches of trees in the forests of northern Canada. It resembles a mass of delicate black rootlets. With these lichens are also mingled fragments of dry leaves and soft dark mosses. The nest is usually built on exposed limbs on trees in the more open parts of the forests. The eggs, 3 to 5, are bluish white to purplish gray, spotted with lilac and dark brown most thickly about the larger end.

The principal food of this lovely bird consists of insects, fruits and berries, especially the berries of the mountain ash, the hawthorne, ivy, Virginia creeper with at times a meal of locust pods. They catch insects as dexterously as do flycatchers. It is a matter of common observation that these birds come to Utah usually in the latter part of January and in February, at a time when a warm sun is apt to thaw the snow from the fruit and berries still hanging from the last year. They remain but a short time; but even then are sadly depleted in number by the heartless acts of boys who seek only a target and care nothing for the unsurpassed beauty of the victim's body. When we consider that the annual loss in the United States alone from insects is \$300,000,000 and that much of this could be avoided if the birds were permitted to do their work undisturbed, it were high time

the boys were pocketing their flippers and laying aside their guns save only when the English sparrows are the objects of pursuit. I know that we have two or three destructive hawks and owls, but it is so difficult for an ordinary observer to distinguish, for instance, between a sharp-shinned hawk, which is destructive, and a Richardson's merlin, which is beneficial, that it were better to leave all undisturbed.

Never forget the fact that between a grubby apple and the wanton shooting of birds there is a direct connection which will bear a little attention.

Well, we shall leave this point for a time; but remember, when in the next day or so, you see a flock of strange birds with top-nots "tzeeing" in the uppermost part of a tall tree that they are the handsomest if not the rarest of our winter visitors.

Shall We, Boys?

By J. Leland Dewey.

Shall we greet the world each morning with the same bright smile it gives;
And pass that smile to all our friends that they may know it lives?
Shall we whistle, laugh, and sing aloud in any kind of weather;
And make those 'round us feel the spark that binds true hearts together?

Shall we boys—or shall we not?

That's the question now for thought.

Shall we think it too much trouble to get our problems right?
Shall we spend our time in idleness about the streets at night?
Shall we shun a friend or neighbor because his clothes are worn?
Shall we disobey our parents and make them feel forlorn?

Shall we boys—or shall we not?

That's the question now for thought.

Will it pay to be a sluggard in this great world of ours;
And feel that we don't need to work, but just put in the hours?
Will it pay to frown, and scold, and boss, if things go slightly wrong;
And make our work a burden and feel that life's too long?

Will it pay—or will it not?

That's the question now for thought.

Can either one of us afford to cheat, deceive, or swear;
Or give the slightest cause for one to think that we're not square?
Can we afford to smoke and chew, or drink their beers and toddies;
And thereby lose respect of men and destroy our precious bodies?

Can we boys—or can we not?

Think it over. Don't be caught.

Shall we think that life's worth living and meet it with a smile;
And feel that we are here on earth to do those things worth while?
Shall we always feel submissive to the holy word of God;
That we may trace those footsteps that our blessed Savior trod?

Shall we boys—or shall we not?

It's up to us. Is it not?



ON THE PENNSYLVANIA RAILWAY.

Six Thousand Miles With the "Mormon" Tabernacle Choir.

Impressions of the Manager.

XII.

FAREWELL TO BROADWAY.

Few who have felt, even for a fleeting space, the characteristic grip of New York's great whirligig of life but will sense more or less what the "break from Broadway" means. No one who visits the big metropolis and comes in contact with its tense atmosphere of daily amusements, cosmopolitan pulse and constant rotation of events, forgets the day of leaving. It is to this point that our recollections of last year's eastern concert tour of the Tabernacle Choir chorus bring us.

From the time Utah's 200 singers and accompanying retinue left Salt Lake until their arrival in New York, each stop for concerts enroute marked one step nearer what was viewed as the zenith of the undertaking. All eyes were fixed eastward and hearts beat with a common expectancy. The engagement at the American Land and Irrigation exposition, with its multitude of incidental happenings, formed a certain climax to the eastern tour, of which at least some of the many notable events and experiences that characterized it up to that point have been dwelt upon.

When the New York engagement ended and the day for departure came, a "homeward bound" fire began to kindle in the eyes of the Utahns, reluctant as they may have been to shake off the alluring glamor of the metrop-

olis. With "home" as a new goal, however, the return trip proved one of even more excitement and anticipation



W. F. YEO,
Salt Lake Traveling Passenger Agent,
Pennsylvania Lines.

than the journey eastward, despite the fatigue that began to creep in after days of untiring efforts.

The morning of November 13th came in a gray, fog-smothered light. It was dark and bleak, bringing a cold, steady rain. The Utah crowd were up and astir early, preparing their baggage and attending to final details. After breakfast they gathered in the lobby of the hotel, congregating in groups to chat of an hundred and one things. Then the word came, and the

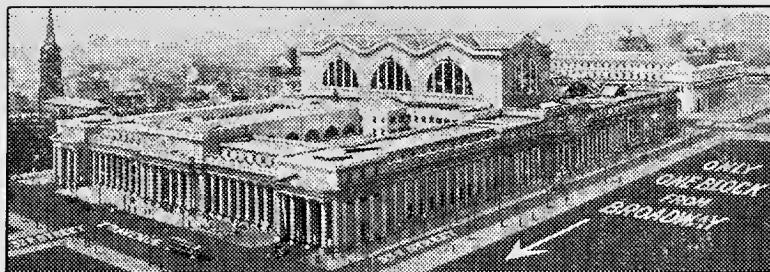
band of two hundred fifty, with the same demeanor that always won them friends, made their "break from Broadway."

Almost before they realized it they were actually speeding under New York to the great station of the Pennsylvania through colossal tubes, and then under the very waters of the Hudson.

It was a new experience—for even those who had previously visited New York were accustomed to crossing the



LEFT TO RIGHT: JOHN JAMES, J. W. HYDE AND JULIAN M. THOMAS,
Salt Lake Press Representatives with the Tabernacle Choir.



PENNSYLVANIA STATION, NEW YORK CITY.

bay or river by ferry boat. Needless to say, there were many of the party who held themselves in suspense until their watery canopy was again replaced by the more familiar sky.

From the west side of the Hudson, the Utahns for a moment looked back and beheld New York in the haze of the forenoon—a great, long, bulky, black line, whose more ragged edges shot up until lost in the fog above—and realized that they had "broken away."

Three hours later, the troupe arrived in Philadelphia over the splendid Pennsylvania line. And here tribute must be paid that railroad company for its most efficient service and courteous treatment. Mr. W. F. Yeo, Salt Lake traveling passenger agent of the road, no doubt contributed loyal efforts to the company's excellent treatment of the Utah crowd.

That evening the singers from Zion appeared in concert at the American Music Hall, Philadelphia. They had experienced a ravid succession of changes and events, but their singing

lost none of its charms and the engagement was a pronounced success.

During the afternoon before the concert, a visit was made to the many historical points for which Philadelphia is famous. Particularly interesting were the "Old Liberty Bell," which still hangs in its place in Independence, the hall itself, where the Declaration of Independence was signed, called the "Cradle of Liberty," and other scenes so closely associated with the War of Independence.

Immediately after the concert, the Utah retinue boarded train and were soon speeding toward Baltimore, where a concert was given in the Lyric theater the next night, November 14.

After a night's rest, the Utahns again boarded train on the morning of November 15, and pulled out for the nation's capital, where the singers appeared in concert the same afternoon at the Columbia theater. The stay in Washington was one of the most interesting features of the entire trip, and will be treated upon in the next number.

(TO BE CONTINUED)

The Philosopher's Stone.

My boys, the philosopher's stone you
should have;
I'm not speaking now of the old,
But that which is more beneficial for you
Than one changing base metal to gold!

It is something you see that is splendid
to have—

It adds to one's pleasures and joys,
This philosopher's stone—you've guessed
it, I'm sure:

Its name is Good Manners, my boys!

—A. F. Caldwell.

*This puts you at ease wherever you are,
It opens all doors where you go,
It can make for you friends (what everyone
one needs),
Both those of high rank and low!*

“That Flynn Boy.”

By John Henry Evans.

III.

No missionary leaving Eagleton had had such a “send off” as Gus Flynn received. Everybody was there, and the program comprised the best talent not only of Eagleton itself, but of the surrounding towns as well.

“Old Pegleg Smith,” a man with a loud, shrill voice that reminded you of the trump of the Last Day, stumped in his wooden leg with a sharp spike in the end, all the way from his hut on the hill two miles out of town, through sheer curiosity to know whether Gus would not back out in the last moment.

“That durned kid’s goin’ on a mission!” he shouted over and over again till you could have no difficulty in hearing him to the Black Hill, half way to town. “Who’d have thunk it! But he won’t go—I’ll bet a hundred dollars!”

But no one ever took any of Pegleg’s bets not only because he had no money, but also because the subjects on which he bet were too trivial. The crowd always disclaimed having any money, Pegleg roared shrilly in the most triumphant air, and the bet was withdrawn good-naturedly.

The class represented by “Pegleg Smith” was larger than one would imagine.

Then there was Job Holley. He came partly because the Flyns were poor and ought to be helped if only to the extent of a twenty-five cent piece—the exact amount of Job’s contribution—but partly because he had never missed a missionary farewell for thirty years, ever since he had returned from his mission.

The O’Harrigans were there. Such was not customary with them, for as a rule there was no connection between them and Eagleton social functions, because they were too busy making money. But they were there now in

order to fulfill a promise made by the elder O’Harrigan to Gus to help him on his mission.

All the boys were there, not only those of Eagleton but those also of adjacent towns, for the new missionary’s fame had spread far and wide. They were there to hear Gus’ speech.

And of course Martha Tolman was there. Martha Tolman was generally regarded by the indulgent people of the village as that Flynn boy’s “girl.” For Gus had a sweetheart. At all events, he had walked home with her after meeting a few times, though he had never dared to take her there nor to sit with her on the side where the women always sat. That would have shocked the whole community, and even the boys would have “bawled him out.” Fifteen times exactly it was, not counting tonight, for Mrs. Fitzgerald, whose business it was imaginatively to chaperone the young people home from church, had counted and set the exact number down in a little book she kept for the purpose.

Mrs. Fitzgerald, however, tacitly shared the responsibility with her neighbor, Mrs. Swensen. Mrs. Fitzgerald keeping track of the young folks of an evening, for the reason partly that Mrs. Swensen was lame and could not always go to meeting and partly for the reason that the spy glass with which she followed village happenings, could not be used after dark, and Mrs. Swensen kept track of them on Sundays and holidays and special occasions. It was Mrs. Swensen, in fact, who had discovered the lover in Gus. “Land sakes alive!” she exclaimed on one of the occasions when the glass had been called into requisition, “if there ain’t that Flynn boy—he’s got a girl—Marthy Tolman! Becky, you just look, an’ see if it ain’t so.” It was so, as Becky proved with her better eyes.

The program was of the most varied sort.

There was, first of all, some enthusiastic speechifying, though it was evident that the earlier speakers were slightly embarrassed to know what to say. "Brother Gus" was a worthy young man, free from some of the bad habits common to a certain class of boys. They charitably forgot, as did most of the people there, the numerous pranks the youthful missionary had led in. The tone of the addresses was entirely optimistic. It was like being at your own funeral, where the preachers say nothing but good of you and predict a life of happiness in the future world.

And then there were music and recitations and stump speeches. Mary Ann Stringham gave "Curfew shall not ring tonight," and, for an encore, "Ostler Joe"—both of which were received with tumultuous applause. Eagelton, however, was specially favored in recitative talent—as which town was not in those days? Jule Morgan, who had been away to the Academy for a whole year and a half, gave a declamation. A "declamation" was different from a mere "recitation," in that the former was for the male performer, being accompanied with more gesticulation and requiring more energy in the execution, while the latter, being more quiet, was better suited for girls. Public "readings" had not yet come into vogue. Jule's selection was "Gone with a Handsomer Man," into which he put great feeling. He trembled, he grew pale, he perspired freely. Three encores only would satisfy the crowd. It was a worthy effort—worthy of Jule, of the town, and of the Academy.

No missionary farewell would of course be complete without Harry Windham's stump speech. Harry had given stump speeches now for ten years—always in the Negro dialect, blacking his face and redening his lips. Besides, Harry was not bad at imitating the African. Mrs. Higginbottom

always insisted, in the face of the teachings of the Church on the subject, that Harry Windham was a Nigger in the pre-existent state, by the token that this character fitted him so well and by the token also that he always chose it as the best expression of his genius.

Then followed the "hat quartette." Four of the fattest men in the audience passed around the hat and counted the money.

After this came Gus's speech—the climax of the evening's program. It was exactly ten seconds in length, not counting the pauses, which were longer than the rules of oratory would justify, and was given amid the most embarrassing stillness, though everybody, especially the boys, wore a smile, just as if the speaker were about to give the point in a humorous story instead of performing the most melancholy task of his life!

Following the program came the dance. The benches were removed, the floor "waxed" with candles, the musicians brought out, and dancing engaged in by young and old alike. Gus was the one desirable partner for the younger women, since the party was in his honor and since he would not be at another for at least two years.

"Did you see that, Becky?" whispered Mrs. Swensen to her neighbor, Mrs. Fitzgerald. They were both at the dance, though they sat through it all.

Becky had not seen it, and begged to be shown it if it ever happened again.

"There it is again!" cried Mrs. Swensen excitedly. "I do declare if they're not engaged!"

Mrs. Fitzgerald looked, and there, sure enough, were Gus and Martha in the act of smiling at each other as they passed in the grand right-and-left!

"They're sure engaged, as you say, Amanda!" was her comment. "We'll

see how they act at the depot tomorrow."

Exactly at nine o'clock the next morning Gus was off for Salt Lake City. All the young folks were there to see him off and to bid him God speed. A lump was in his throat as he bade them good-bye, but he held up bravely till he came to his mother and father. Then he broke down utterly, as they did too. Up to this time he had not realized what it was to leave home for any length of time. Thoughts and feelings welled up. He might not see any of the family again, certainly not for two years. But the train interrupted further adieu, and he was off amid wavings of handkerchiefs and shouts of good-bye. He came out on the rear platform, as the train rounded the bend, to have a last look at the old town, and if he had had good enough ears he might have heard something like this from the inevitable Mrs. Swensen at the window of her house, spy glass to her eye —

"I declare, Becky, if that there Tolman girl ain't a-gettin' in the cutter with that good-for-nothing Samson boy! And Gus Flynn a just leavin' fer a mission! She'd ought to be horse-whipped!"

IV.

Gus's journey to his field of labor in England was filled with the strangest experiences. Not that it differed in essentials from the journey of other missionaries to any part of Europe. But to Gus, who had never been out of his native county before, everything he saw and felt was a new sensation. Some of his adventures, though, were distinctly original.

He went to Logan, where he spent the better part of two days, going thorough the temple, being re-baptized and ordained an elder.

At Salt Lake City he was set apart for his mission, but he came within an ace of being sent home till he should have some sort of preparation for preaching the gospel.

The meeting where he was to be set apart was held in the Historian's office. He walked into the place gingerly and gave some information to a small man with crutches at a desk near the door. Then he was directed up the narrow crooked stairway to a little low room with a slanting ceiling. There were some men already in the room, prospective missionaries, he supposed, like himself. He did not greet them, nor did they greet him. He took a chair as silently as if he had been at the funeral of a dear friend, and they all sat there in the same oppressive mood. Other prospective missionaries came in, glanced cautiously round the room, and silently took their seats.

Presently three men entered, who appeared to be in authority. One of them was a very tall, thin man. He was the first to come in. Standing still for an instant and looking upon the silent, almost sad-faced crowd of men sitting there, he said in a thin, high-pitched voice —

"One would think to look at you fellows that you were all waiting to be shot!"

This was the one touch of nature that made all those men kin. There followed a general hand-shaking, till one would have thought they were old friends who had met for the first time in many years.

During the meeting some very pointed questions were asked and some pointed instructions given.

Each of the elders was quizzed separately. Did he use tobacco in any form? Did he drink any spirituous liquors? Did he use tea and coffee? Did he pray? Had he always been moral? What did he know about the gospel which he was called to preach?

It was this last query that almost proved a knock-out blow to Gus. The tall man with the high, thin voice questioned Gus, and he was extremely plain and blunt in his speech. Gus had hoped that it would be the little, oldish man with the dignified, clarion voice. When the examiner had sounded the

depth, or rather the shallowness, of Gus's information by questions that elicited only negative answers, he demanded in his highest key—

"What on earth *do* you know?"

"I guess I don't know nothin'!" was the discouraging reply.

"That's the conclusion I've come to myself!" the man threw back.

Then turning to his companions, he said, "This man has no business on a mission. He'll do us more harm than good. I wonder he could find the way to the office!"

The three men consulted together for a few minutes. To a more sensitive person than Gus this would have been a most humiliating spectacle. He did not seem to care, though. No doubt, the place at the stables would be reserved for him, if he went back. Presently the questioning went on again as if nothing unusual had happened, and he was ordained with the rest and set apart.

But not before they had all been talked to very plainly as to their conduct in the missionary field. They were to keep themselves clean, morally as well as physically. They were not to associate freely with women. And they were to study the gospel and the way to present it to the people, keeping out of deep water.

The man who was mouth at ordaining Gus and setting him apart must have been filled either with inspiration or with recklessness, for he gave the boy a most extraordinary blessing. He should travel much in the interest of the Church, both at home and abroad; he should become a most powerful exponent of the word of God; and he should be a leader among his brethren.

The next morning the band of missionaries—fifteen in all—left the city on the Rio Grande railway bound for New York. It is one of the most scenic railways in America, but Gus did not know it; nor did he know that it was bestrewn with anything more beautiful than the hills east of Eagleton. To be sure he was aware that

the mountains were higher, the trees taller, and the gulches deeper. But that was all that impressed him. His eyes had never been opened to the transcendent beauties of nature. The tall buildings in Chicago, however, attracted his attention, and he thought of them all the way to New York, wondering why they did not fall.

At Jersey City he somehow got separated from the rest of the company. By inquiring, however, of everybody he met he contrived to reach the ferry that would take him over to New York City, though he did not find his companions there. They had, in fact, gone over on the preceding boat.

Landing on the other side, he fell into the hands of a mob of cab-drivers. Immediately on his gaining the street, he was surrounded by a yelling, gesticulating crowd of men, each of whom clamored for something from him, but Gus could not make out just what. So he stood there confused, wondering what he had done to be thus pounced upon. Suddenly a man grabbed the valise out of his hand and ran in the direction of one of the cabs. Gus darted after him, caught him, and dealt him a heavy blow that felled him like an ox.

"You can't come that game on me!" he exclaimed, gathering up his belongings and stopping to look at the mischief he had done. Presently turning to the mob of stupefied cab-men, he asked, "Can any of you guys tell me where the Cosmopolitan hotel is?"

Then the clamor began again, but no one was so hazardous as to lay hand on him or his valise. Gradually he found his way to one of the carriages near the curbing, whereupon all but one of the yelling, gesticulating throng left him, and this one made him understand that he knew exactly where the Cosmopolitan hotel was, and that he would be extremely gratified to take him there. So Gus got into the cab,—taking his grip with him, not daring to trust it to the driver,—

the door was slammed shut, and the vehicle rattled off.

One hour and a half by his Waterbury Gus rattled over the cobble-stone pavement, turning now this way now that through those narrow, tortuous streets. The man at the Historian's Office had said it was only three short blocks from the ferry to the hotel. Or had he said thirty? The point was not at all clear to his mind. As he went along, however, the *three* stuck, but the rest of the number fluctuated astoundingly—it was three something, but three what? At first it was just three, then it became thirty, presently it grew to three hundred, and finally it ended in three thousand! Whatever distance it was, however, at the expiration of the hour and a half the cab drew up in front of a tall building, and Gus, his long legs cramped insufferably, got out with his valise.

"How far was it to the hotel?" asked Gus, determined to settle the point and putting the question in the past tense as being of the opinion that the distance had somehow changed mysteriously.

"It's a terrible long ways, sir!" answered the cabby vaguely with an air of wishing to hasten his departure.

"How much do I owe you?" Gus inquired.

"Five dollars, sir—it's an awful long ways!"

Gus did not dispute the fact, but paid him the money. He would have paid him twice as much. The cabby fairly flew up on the box with the most unwonted haste, as Gus thought. Gus lunged into the hotel in search of a bed and dinner.

That point of distance was easily settled when he found his fellow missionaries. "Three short blocks!" they said, and added characteristically, "The cab-man must have driven you all over the city. How much did he charge you?"

Gus told them.

"We paid only twenty-five cents apiece!"

The ship Wisconsin was not to sail for three days. Icebergs had delayed her. And this gave the missionaries the desired opportunity to see the sights in the great city. Usually the elders went out in groups of two or more, but occasionally one of them would venture out alone. Gus was one of those strangers who are at home in great cities, although his encounter with the cabby might have taught him caution. But it did not. He became more venturesome the longer he stayed in the metropolis.

The day before the ship was to sail he had strayed as far as the famous "World" building. He stood there, feet apart and mouth open, staring up in wonderment at the immense height. A man came up to him, slapped him familiarly on the back, and said at the same instant—

"Hello! I didn't expect to see you here."

Gus looked at the man blankly. He was a total stranger, it appeared. Nevertheless, he extended a hand to meet the warm clasp of the new comer.

"Isn't your name Augustus Flynn?" the man asked.

Gus assured him that it was.

"Well, then, I ought to know you. I know your father. I'm an old friend of the family. Your father did me a great service once. I've never seen you before, but I could tell you're your father's son—you look so much like him. My name's Jones—Henry Jones."

They shook hands again. In fact, Gus had dug up out of the forgotten things in his recollection the name of "Jones" as having heard it on his father's lips in connection with some benefaction on one side or the other. And so this was the man!

"Going to England tomorrow," the stranger explained. "Bought an estate there last year. Going to live there the rest of my life. Wisconsin—wish you were going, too!"

"I am going, by George," Gus volunteered, "and on the Wisconsin."

Mr. Henry Jones was immediately

beside himself with joy. He insisted on shaking hands again. Gus would not have been at all surprised, and not displeased, had the newly-made friend embraced him, as the only adequate mode of expressing his unbounded delight.

Then the two fell to sight-seeing. The man seemed to know every nook and cranny of the old town. They went up to the top of the "World" building and had a view of the city. They walked up and down Wall Street, where the great financiers of America do business and where is the building from the front of which Washington made his inaugural address. They visited Trinity church. They went up Broadway, across the Brooklyn bridge, and to all manner of places which the unchaperoned would never have discovered. What a story Gus would have to tell that night when he returned to the hotel.

Late in the afternoon as they neared the Cosmopolitan, Mr. Henry Jones stopped suddenly and flew into a perfect rage with himself for being such a downright fool as to forget to change the five hundred dollar bill which he drew out of his pocket book.

"Now, what in the world shall I do?" he cried in vexation at his thoughtlessness. "All the banks are closed, and I needed only a hundred to do a little purchasing."

It was too bad, Gus said, that was all there was about it.

"You don't happen to have a hundred about you?" Jones wanted to know.

Now, it did "happen" that Gus had just one hundred dollars in his wallet. But he naturally hesitated. The money was to keep him for the first six months of his mission, and the loose pieces in his purse were to serve to buy books and little articles of clothing, which were cheaper in England than in this country.

"Of course, I'll leave you this bill," coaxed the stranger; "I can trust the son of an old friend."

Gus pulled out his wallet, gave him the one hundred dollars in bills, and placed the five hundred dollar bill in the book.

"I'll be back in ten minutes at the most," explained his friend, as he left to make his "little purchase."

Gus waited ten minutes, twenty minutes, thirty minutes—but no Henry Jones reappeared. Then he went away, saying to himself—

"Guess I'll see him tomorrow, anyhow, and even if I don't I've got his fiver! He'll show up all right;"

He related his experience to the other missionaries.

"Let's see your bill," asked one of them, who had worked in a bank.

Gus showed it to him.

"You needn't bother about your friend Jones," said the elder after examining it. "He won't show up again. This is bogus, and you're cheated!"

And another of the group ventured: "He's had his eye on you for some time evidently. What did he look like?"

Gus described the fellow.

"That's the same man that was asking questions around here yesterday. I thought afterwards he was up to some mischief."

It took the Wisconsin eleven days to reach an English port. Of these Gus was deathly sick eight. Nothing is more demoralizing than sea-sickness. Gus was either in bed or in a state bordering on the non-existent. He did not care whether or not the old ship ever arrived at its destination, if she had any. And if she did, he vowed never to return. His relatives and friends could go to the deuce! This feeling, or rather absence of feeling, touched the lowest depths on the eighth day. After that he began to take interest in things.

At last the Wisconsin entered the Liverpool docks. Some men from the Liverpool church office were there to meet the new missionaries, and they were escorted to a place of lodging.

(TO BE CONTINUED.)

EDITORIAL THOUGHTS

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SALT LAKE CITY, - FEBRUARY, 1913

The Love of Animals.

The custom of setting apart a day each year to inculcate humane feelings for the animal world is a good one and has resulted in great pleasure and happiness to those who are kind to dumb animals as well as great good to the animals themselves.

Habits of kindness bring joy to the heart and home of man as well as kindness and comfort to the animal world, even when practiced towards the lowest of creatures.

The results of kindness come back to us as rewards of increased love and freedom from fear of man on the part of the animal world as well as from our own improved conditions of thought and feeling. We know that certain people get better results from the use of certain animals than others do. In Holland and Denmark for

example, that most useful creature—the cow—is at her best. In those countries it is really beautiful to observe the affectionate demeanor of both men and women toward their cattle, which are never punished with whipping or hounded with dogs. They are not even harshly spoken to. The dairymen have learned that more milk will come by kind treatment and patience than by harshness. Thus gentleness in the milk-man, as also in the horse-man, makes him both better and richer. For instance, two men go into the field to plow. One is fretful, scolds, excites and then punishes his team. The other one is calm, patient, kind and attentive to his horses. He never loses an opportunity to pet them and say kind words to them. How wonderfully the latter respond in hard work. Love is also the best preventive of broken harness, broken plows, broken wagons and perhaps broken bones. Some men get vastly more, safer and better service out of their horses than other men do from theirs of the same grade and capacity. There is no mystery about it. Kindness begets kindness and brings results. It is simply profits in dollars and cents which kindness produces in such things. In La Perdie, France, is found one of the best breeds of horses in the world. The love of these Frenchmen for their horses has made them without superiors in horse breeding. The Percheron horse is therefore sought by men in all parts of the world. Love, intelligently and humanely applied, has not only produced gentleness in the horse, but has contributed to the intelligence of

the animal. And why does kindness contribute to intelligence? Because kindness is an attribute of intelligence. And like begets like. We know that restraint and self-control are necessary to the possession of the spirit of kindness, and these command the attention and submission of all domestic animals. Wise horsemen, as well as dairymen, would not knowingly employ a man who would use harsh conduct or language in handling their animals. With them it is matter of dollars and cents as well as conscience. They have learned that harshness does not pay. The Laplander and his reindeer; the Eskimo and his dog, are beautiful examples of the responsive usefulness of the dumb brute to his kind-hearted master. There is profit in sane love, intelligently applied. Success is the promised reward of well applied labor, kindness and love.

It will be noticed that the title of this article is The Love of Animals. Animals also possess degrees of love: some greater love, perhaps, than intelligence. Some animals are remarkable indeed for the wonderful development of love and devotion they possess and show towards men. They are so acute in the sense of their affections that they seem to perceive the feelings of their

master in advance of his expressions. Horses, birds and dogs have been known to shrink from a loving master when he has been temporarily under the influence of unhappy feeling even though he has not spoken a word. Masters of dumb animals have often been heard to declare that their animals were quicker to detect in them a spirit of anger than were their fellow men.

There is a story told of an Arab who possessed a beautiful and valuable steed. His companions were ready to start their journey and wanted to know why he had not saddled his horse. "Because I am angry," was his reply.

Why have the words of Jesus of Nazareth moved men to work and suffer, to think and feel as the words of no other man have done? It is the love, the intelligence, as well as the authority in which they were spoken. All nature responds to love. From love comes contentment, and the highest form of service.

There is both duty and wisdom in winning if possible the confidence and love of animals. It can only be done by loving kindness toward them. Fierceness and anger applied by force may subdue and perhaps conquer, but never can attract, charm or win.

JOSEPH F. SMITH.

Don't Try To Fool Your Boy.

"A father should be a boy grown tall."

It was "Parents' Day" at the church. In the morning the service was for the mothers, and at night the fathers were remembered and advised.

"A father should be all that a boy desires as a playmate or a companion," said the speaker. "Never attempt to fool your boy. Be as sincere with him as you are with your business associates. Teach your boy to respect you and look up to you. If he asks

you questions, try to answer them; if you do not know the answer, help him to look it up. Make him feel that you are his best friend, and teach him to trust in you for advice, so he will not depend on the advice of some older companion, who may not be able to give it.

"Say to your boy, 'Come on, son,' and take care where you go—and you need not worry concerning the future of your boy."



Sunday School Work

Superintendents' Department.

General Superintendency, Joseph F. Smith, David O. McKay and Stephen L. Richards.

CONCERT RECITATION FOR MARCH.

Matt. 6:19-21.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal;

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal;

For where your treasure is, there will your heart be also.

SACRAMENT GEM FOR MARCH.

While of these emblems we partake
In Jesus' name, and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

Secretaries and Treasurers' Department.

Geo. D. Pyper, General Secretary; John F. Bennett, General Treasurer

Subjects for March.

1. Unfinished Business.
2. Monthly Reports.
 - a. Ward to Stake.
 - b. Stake to General Board.
3. Keeping up the Quarterly Statistical page in Minute Book.
4. Questions and Answers.
5. Topic for Study: "Baptism."

Baptism.

Text: We believe that the first principles and ordinances of the Gospel are: (1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins.—Articles of Faith.

- I. Nature of Baptism.
- II. Baptism as an ordinance.
- III. Fit candidates for baptism.
(See Articles of Faith, Lecture V, pp. 11, 12.)

Choristers and Organists' Department.

*Horace S. Ensign, Chairman; Geo. D. Pyper, Robert Lindsay McGhie
and Joseph Ballantyne.*

Subject for March.

- I. Teaching a new song.
 - a. Preparing music in sections.
 - b. Memorizing.
 - c. Thought explanations.

Preparing Music in Sections.

In teaching a new song it is a great conservation of time to divide it into sections, always, of course, at the end of a complete thought. In our Sunday School hymns a convenient stop would usually be at the end of eight or sixteen measures. In a few minutes one section could be gone over many times for the express purpose of learning new notes, then the next section in the same manner. A fair and honest trial of this method will reveal the fact that you can better employ the efforts of the entire school, and the frequent repetition of the same thought makes it ours in a remarkably short time. A most vital consideration in the teaching of a new song is to conserve your forces and unite the efforts of all, so that the interest may be maintained throughout. Experience has taught efficient choristers that the suggested plan proves the most effective.

Memorizing.

After the notes are learned, other important considerations must be evident, if good results are to be attained. No choir leader has ever been able to do ideal work with his organization, unless he has the eyes, and consequently the attention of his singers. For a director to permit the members of his school to fasten their eyes upon the book, is an inexcusable habit which will be his undoing. If a leader is not effective in his time beating, facial expression, and enthusiasm, you might just as well have an enlarged metro-

nome to tick off the beats or an automatic wooden man to beat down, right, up. His power of control lies in the points suggested, and if he can not have the eyes of his singers, his task is useless and barren of fruitful results. It may be necessary to permit an occasional glance at the words but it should be but momentary.

Thought Explanations.

Notes learned and words memorized, we are now in a position to spiritualize the song. By this we mean the coloring of the music by means of emotional development. We cannot feel intensely, or at all, the meaning of the text until the thought or sentiment becomes a part of us, hence the importance of thought explanations. Without this we are powerless to feel, hence unable to express, and without expression our songs are dull and monotonous. We do not enjoy a sermon, play, or opera unless we live completely the sentiment of it,—until we absorb the very atmosphere which surrounds it.

In just such fashion do we enjoy the singing of a song. Its enjoyment depends largely upon our power to feel. If one is singing "Catch the Sunshine," the feeling of happiness and optimism should pervade the atmosphere, and would if we possessed the power to feel. "While of These Emblems We Partake" should, most emphatically, arouse within us a very different emotion. A feeling of hallowed sacredness intermixed with a sense of grave responsibility and thankfulness that an important ordinance had been given us that we may properly remember our Lord and Savior Jesus Christ. The power to interpret and impart these thoughts is the duty and privilege of the chorister, and is the key to effective singing.

Daisies.

JOSEPHINE SPENCER.

Moderato.

LEVI C. PARKER.

1. Who does not know that the dais - ies play, Down there in the shel - tered
 2. To their guileless sport nurse na - ture lends Her aid; and for many an

nook, With their gold - en eyes a - lert all day,
 hour Her trou-ble-some boys, the winds, she sends

For a romp with the rain, or the rac - ing brook,
 To fro - lic with brook and the flow - - ers,

Hide - and - seek with the light that falls In peep - ing rays through their
 And the daisies, like a fai - ry wheel Whirl round as wind's swift

wil - low walls, Or pomp with the moon - beams gay?
 tag they feel, Then pelt them with pet - al showers.

Parents' Department.

Henry H. Rolapp, Chairman; Howard R. Driggs, Nathan T. Porter, Hyrum G. Smith and Charles H. Hart.

Parents' Class Spirit.

The following letters are full of the right kind of Parents' Class spirit. We commend the good work suggested therein to the various other classes throughout our Church:

Heber, Utah, Dec. 17, 1912.

Parents' Department,

JUVENILE INSTRUCTOR,

Salt Lake City, Utah.

Dear Brethren: As you have asked through the columns of the JUVENILE that Parents' Classes report to you the progress they are making and the good that they are doing, we are desirous that you learn of some of the things we in the Wasatch Stake and particularly in the Heber Third Ward are doing. The Parents' Classes of the three wards of Heber find that they can do much more effective work if they act in unison with one another on the problems that confront us.

A number of years ago the Parents' Classes worked against the sale of fireworks for the Fourth of July celebrations and succeeded in inducing the merchants to cease selling these harmful toys, and later induced the city council to prohibit their display and sale.

The Parents' Classes did very effective work against the liquor traffic and helped to make Heber one of the first "dry" communities in the State.

Last spring we inaugurated what is known as "Clean-up Day." Mayor Clyde issued a proclamation declaring the day a legal holiday, asking the citizens to clean up their premises, which they did in a most royal manner.

When our outlines a few months ago gave us the subject of cigarette smoking, Bro. Wm. T. Wootton of the First Ward called upon the supervisors of the other wards to appoint committees to interview the merchants and secure their co-operation in putting down the sale of cigarettes and tobacco to minors.

A conjoint meeting of the parents and merchants was held and the topic discussed. The merchants were not only willing to instruct their clerks not to sell tobacco in any form to minors, but were very glad that the parents had called their attention to this evil, and this evil has thus received a very severe set back and we hope its death blow.

The dances in our city are controlled by an amusement board appointed by the bishops, but notwithstanding this, the hour

of commencing has usually been about 10 o'clock. Bro. A. Wootton, Jr., the supervisor of the Third Ward Parents' Class, has started a movement, with the other wards co-operating, to begin our dances at 8 o'clock and dismiss at not later than 11 o'clock. We are pleased to report that this also is meeting with universal favor, the first dance has already been held and nearly all of the dancers were there on time.

As superintendent of the Heber Third Ward Sunday School, I desire to indorse and commend the work which our supervisor and class are doing in our ward. I notice that whenever the Parents' Class is alive and doing something, that it stimulates the other classes in the school, with the result that our school is larger, more active and better because of the existence of the Parents' Class. I believe also that the live Parents' Class has its effect for good on every organization in the ward, and under wise leadership can be made of invaluable service to the Bishopric.

With best wishes for the success of the Parents' Class movement, I am,

Your brother,

E. PARLEY CLIFF.

Beaver, Utah, Dec. 16, 1912.

JUVENILE INSTRUCTOR:

The Sunday Schools of the Beaver Stake are struggling with two very important problems; namely, the prohibition of the use and sale of tobacco among minors, and the cessation of dancing parties on Saturday nights. These questions have been discussed by the Parents' Classes, and the following resolutions put out respecting the sale and use of tobacco:

The Superintendency and the Union Board of the Sunday Schools of the Beaver Stake of Zion, do hereby agree and resolve as follows, to-wit:

That the tobacco habit has grown to such formidable proportions as to have become a menace to the welfare, the progress, the intellectual and spiritual development, and the health of our youth;

That it is incumbent upon the fathers and mothers, who are the power and directing force of the community, to be alert to the well-being of their children, to cause to be eliminated all baleful influences, all harmful agencies destructive of the physical and spiritual advancement of their children;

That they now feel it their imperative duty to use such means and adopt such measures as shall bring about an enforcement of the law regarding the sale and the

use of tobacco among minors. And we therefore ask of the ward to covenant and agree with us and with each other to be diligent and not cease their efforts until the letter and spirit of these resolutions shall be observed in their community, and the law respecting the sale and use of tobacco be strictly enforced.

These resolutions were adopted by the High Council, and are in force in the Stake.

The M. I. A.'s have been asked to use their influence in having them adopted by the members of that association. We intend to create as widespread an interest as possible in this matter, and are pleased to note that others are taking it up.

We invite all legitimate powers to unite with us in this move for the suppression of the sale and use of tobacco among minors, as well, also, the improper use of Saturday night for dancing parties.

In behalf of the Sunday Schools of the Beaver Stake,

REINHARD MAESER,
Stake Supt.

We are also glad to present to the workers some excellent thoughts and editorials sent to us by Elder Milton Bennion, who is now in the University of Wisconsin. We trust that the Parents' Class will continue to fight vigorously this terrible tobacco habit. A united effort on our part will surely make great inroads against the evil.

The Tobacco Problem in Wisconsin.

[By Milton Bennion.

The extracts given below from an editorial in a Wisconsin daily paper are typical of a number of such editorials that have appeared in this paper written the last three months.

Studies recently made among the high school boys in Wisconsin show that a large percentage of them use tobacco; also that a large percentage of the tobacco users are deficient intellectually or morally or in both these respects. As a result of this investigation a vigorous campaign is being started for the suppression of this evil.

In an address to Freshmen and Sophomores at the beginning of this school year, President Van Hise of the University of Wisconsin advised stu-

dents to refrain from the use of tobacco. He regarded the tobacco habit, at present, as a greater danger to student efficiency than the liquor habit, which, however, he regarded as unequivocally condemned. The greater danger in the tobacco habit doubtless lies in the fact that it is so easily and, to many minds, so innocently acquired.

The campaign has reference also to the protection of adults from the nauseating fumes of tobacco which so often pollute the air in public places. With the beginning of this year the Southern Wisconsin Railway Company has undertaken to enforce the rule forbidding the use of tobacco on their cars. This applies to the platforms as well as to the interior of the cars. In case a passenger refuses to comply with the rules conductors are instructed to stop the car and call the police.

Editorial in the Madison Democrat, Saturday morning, January 11, 1913:

TEACHERS AND CIGARETTES.

If we are to have in this city a Y. M. C. A. building, or if any of our public school structures are to be converted into institutions for recreation or club purposes the first requisite is to obtain a director who will not only direct the youths under him along correct lines intellectually and physically but one who in himself represents purity, cleanliness and good habits. Above everything no cigarette fiend should be selected as a monitor for our boys. It is one of the gravest problems today confronting school authorities—this horribly demoralizing, destructive and insidious cigarette habit. * * * * *

The war on the cigarette is on; it cannot be pushed too vigorously. We can have and should have neither teachers nor preachers addicted to the ruinous habit. Before wildly jumping into new things educationally let us first purify and improve the things that we have. The rescue of our high school boys from the seduction of the cigarette is a matter of supreme importance; and if perchance there be in any of our schools a teacher who sets the evil example of cigarette smoking to his pupils, either in public or private, a crusade should be inaugurated for his summary expulsion. * * * * *

Our teachers ever should be exemplars,—

all of them. Mostly they have been, and are, in this city. The good rule and precedent here enforced in behalf of character and purity and morality should be jealously guarded and followed. Not in any class, not on any playground, not in any school clubroom must there be a preceptor with tell-tale fingers dyed by nicotine. Our good schools have troubles enough without running blindly and needlessly into new ones.

Possibly it may not be practicable absolutely to abolish the cigarette among silly boys of school age, but at least we who pay the taxes can keep it out of the faculty. And that must be done at any cost.

New Work on Some Good Old Topics.

It has been the feeling with us for some time that our Parents' Classes might with some profit turn again to the pages of Parent and Child, Vol. 1. It will be a refreshing change to take up this delightful little book for a month or two and reconsider some of the excellent lessons that are presented in it. There are a great many topics therein given which are very closely related to the work that we have recently been considering. Many of these books are already distributed throughout the homes of our people, and a good many more of them should be. The Deseret Sunday School Union has on hand still a goodly supply of this work, and for the slight cost of 35 cts. each these books can be purchased. They are worth a good many times their cost to any parent. We hope that our workers will see to it that their members are supplied with copies of this book, and we suggest that for the coming month's work, the following lessons be considered:

Religious Training in the Home.
Evenings at Home.
Sunday at Home.
Cheerfulness in the Home.
Lightness and Courtesy.
Late Hours.

These lessons, as will easily be seen, center around the general idea of the spirit of the home. We do not advise that the supervisors hold too closely to the topics as given, but we feel that each supervisor should take it upon himself to enrich and supplement these lessons in such a way as to make them new and vital to the class. They contain a wealth of material that is most excellent for discussion. A great many of our parents now in the Parents' Classes have never considered them at all and those who were fortunate enough to take up the work in its early stages will after these many years of Parents' Class effort, find it very interesting to take a new view of the material which at that time proved so successful in the work. We shall in our succeeding lessons, for probably several months, suggest other groups of subjects which will be an outgrowth of the work that is in Volume 1 of Parent and Child; so it will be well worth while for your Parents' Class members to have one of these books, not only for the special work of the class, but for general home reading.

It would be well if the stake supervisors in their union meetings would take up this general subject of The Spirit of the Home and discuss its possibilities with their members, and with the Parent and Child, Vol. 1, as the basal text and guide book, go into the subject with spirit, they will bring about real and lasting results. We feel that our work is progressing splendidly. Reports are coming in to us constantly of the marked success that is being achieved in various wards and stakes of our Church. The Parents Class, it seems to us from what we can gather from our workers, is gradually coming into its own. May this spirit of progress continue to mark our efforts.

Theological Department.

*John M. Mills, Chairman; James E. Talmage, Geo. H. Wallace, Milton Bennion
and Edwin G. Woolley, Jr.*

Preparation.

[By Edwin G. Woolley, Jr.]

Just as interest is the mainspring in every line of business, people studying diligently to find out what makes the wheels go round, so interest furnishes the real incentive and brings the real results for good in every phase of Sunday School endeavor. We do that thing best which claims and holds our interest. Half hearted work or forced effort never did give the fullest or most satisfactory results. Teachers in the Sunday School should have deep and living interest in their work, and through the manifestation of such interest, develop a like attention on the part of their students. Then will come the hoped for good results, as naturally and surely as the day follows the night. As one writer has tersely put it: "The vital something is interest. The successful business organization is interested when the mediocre is not. Somebody or something has led it to like its work. That is the fundamental fact about it. Interest is the mainspring of all success. It turns the wheels of all the systems and all the policies and is at the bottom of everything. It is the factor to hunt for!"

With the opening of another year's work, it is to be hoped that the teachers and students of the Theological department will exemplify that intense interest in the work outlined that has characterized the efforts of the past two years, during which period we have made splendid progress in spiritual and intellectual development. The subjects for consideration are of vital importance to young Latter-day Saints, and will furnish abundant food for reflection and ample scope for investigation and research. It is hoped that both teachers and students will

fully sense this importance and take advantage of the opportunities offered, that they may the more certainly assist in the securing of the anticipated good results. Let all labor earnestly in the cause; not from a sense of duty to be performed, but with a true love of the work in their hearts.

It is everywhere conceded that the results of the general discussions engaged in during the various stake conventions held in the year just closed are being mightily felt for good throughout the schools of the Church. One of the most fruitful topics discussed was that of the preparation of a Sunday School lesson on the part of teacher and of student. It was universally admitted that success in the class work is based primarily upon the interest aroused and manifested, although much stress was also laid on the amount and character of the preparation, the humility and personality of the teacher, and the methods of presentation. There was no difference of opinion on the statement that no teacher can impart that which he or she does not possess, nor successfully teach that in which he or she does not thoroughly believe. Quoting Daniel Webster, it was agreed that "while there is such a thing as extemporaneous delivery, there is no such thing as extemporaneous acquisition," and that the "Lord helps those who help themselves."

In the discussions on the preparation of a lesson, it was shown that study is called forth by specific needs and never takes place without stimulus or motive.

Study should never be aimless, or it cannot proceed intelligently. It must ever be under the guidance of specific purpose. Study is systematic work and not play. One great authority

gives the following eight factors in study, or preparation of a lesson:

First—Provision for specific aims or purposes.

Second—Supplementing of thought.

Third—Organization of ideas.

Fourth—Judging of soundness and general worth of statements.

Fifth—Memorizing.

Sixth—The using of ideas.

Seventh—Provision for a tentative, rather than a fixed attitude toward knowledge.

Eighth—Provision for individuality.

To these, we might add a ninth, and at least equally important factor, in prayer and individual testimony, with an unbounded love for the work.

Mastery of a lesson consists in thoroughly understanding it and in finding the main thought or problem and the more important facts.

In giving his idea of the full meaning of study, F. M. McMurry says: "True or logical study is not aimless mental activity or a passive reception of ideas only for the sake of having them. It is the vigorous application of the mind to a subject for the satisfaction of a felt need. Instead of being aimless, every portion of effort put forth is an organic step toward the accomplishment of a specific purpose; instead of being passive, it requires the reaction of self upon the ideas presented, until they are supplemented, organized and tentatively judged, so that they are held well in memory. The study of a subject has not reached its end until the guiding purpose has been so assimilated that it has been used in a normal way and has become experience."

It should always be borne in mind, that power of initiative is the key to proper study, as each new lesson may bring a new situation. Every new lesson must be mastered in a way peculiar to itself; each affording a new test of resourcefulness.

First Year—Lessons for March.

Jesus, the Christ.

[Prepared by Dr. James E. Talmage.]

Lesson 7. "In the Wilderness of Judea."

We have to deal first with the baptism of Jesus, and this subject necessitates the introduction of John the Baptist. Note that John was the son of the priest Zacharias, that his birth was announced by the angel Gabriel, and that his name was prescribed. His mission was declared by the angel and was testified to by Zacharias. Observe that a forerunner of the Messiah had been predicted. (Isa. 40:3; I Nephi 10:7; 11:27; II Nephi 31:4.) The burden of his message was "Prepare ye the way of the Lord" (Matt. 3:3; Mark 1:3; Luke 3:4). He preached the doctrine of repentance and baptism by water, (Matt. 3:1-3) and testified of a higher ordinance to be administered by one mightier than himself. Study carefully the references given as to John's testimony of himself and as to his testimony concerning Jesus.

Jesus applied to John for baptism "to fulfill all righteousness." The baptism of Jesus is illustrative of the true mode of baptism, viz., by immersion. Immediately after His baptism by water, Jesus was the subject of a visible manifestation of the Holy Ghost, the outward sign of which was the dove; and this was followed by the direct and personal testimony of the Father that Jesus was in truth the Son of God.

Following His baptism Jesus retired to the wilderness and for forty days remained in a fasting condition communing with His Father. It was at the end of this period that the tempter came to Him. The subject of the temptations is treated at considerable length in the outlines and will not be amplified here.

Lesson 8. "From the Wilderness to Cana."

The events immediately following

the temptations of Jesus are recorded by but one of the evangelists, viz., John. We read of the Baptist's second testimony (John 1:29, 36) in which he referred to Christ as "The Lamb of God." Two of the Baptist's disciples, Andrew and John, immediately followed Christ. Andrew sought his brother Simon and testified of the Messiah (John 1:41.) The two brothers came to Jesus who gave Simon a new name, "Cephas," which is an Aramaic word, or "Peter," which is a Greek term, meaning a stone. Observe that this new name was afterward confirmed.

On the day following the meeting between Peter and Jesus, the same authoritative call, "Follow me," came to Philip (John 1:43.) Philip was unable to keep the good news to himself and sought out Nathanael to whom he testified of Jesus. On hearing from Philip that the new prophet was a Nazarene, Nathanael asked in surprise, "Can there any good thing come out of Nazareth?" Observe the simplicity of Philip's answer, "Come and see." Observe also Nathanael's complete conversion, and his testimony of Jesus as the Son of God (John 1:45-51.) Nathanael is subsequently known as Bartholomew (see references in outline). These five—John, Andrew, Peter, Philip and Nathanael—were called in quick succession; by obedience to that call, "Follow me," they became disciples of the Christ. Afterward each of them became an apostle by specific ordination as one of the organized twelve. A disciple may be merely a believer in, or a follower of a leader of men, but an apostle is one called to be a special witness of the Christ, testifying of his own knowledge; this is the specific privilege and function of the apostleship. (Doc. and Cov. 107:23.)

We next hear of Jesus as one of a wedding party at Cana in Galilee (John 2:1-11.) Both Jesus and His mother were there. For some reason, not specifically set forth or explained,

the mother of Jesus manifested some concern, and apparently showed some sense of responsibility in the matter of providing for the guests. It was then that Christ manifested His power in performing the first specific miracle recorded of Him. This first miracle was accomplished amid conditions denoting rather privacy than publicity.

The teacher should carefully study in this connection the subject of miracles in general, and the significance of miracles as an element of individual testimony. (See "Articles of Faith," lecture 12). We believe that a miracle is a special occurrence not contrary to the laws of nature, but in accordance with higher laws than those with which we are ordinarily accustomed to deal. That one may speak in an ordinary tone and be heard and understood by a listener miles away is a miracle beyond all credence and acceptance to those who know nothing of the telephone; whereas, it is with us of such ordinary occurrence as to pass without comment. The teacher should select such simple instances as will be best adapted to the class.

Lesson 9. "His Early Public Ministry."

At the close of our last lesson we left Jesus at Cana; from this place He went to Capernaum, which came to be known as His own city (Matt. 9:1; see also John 2:12, 13.) On this occasion His stay at Capernaum was brief. Another Passover feast was approaching, and under the law it was the duty of the Jews to attend the Passover festival at Jerusalem.

As a devout Jew, Jesus was disturbed over the corruption of the temple service, which He regarded as a sacrilege against His Father's house. He made a determined effort to cleanse the sacred precincts and even resorted to physical force approaching violence. Within the temple enclosure He found those who sold oxen, and sheep, and doves, to be used in the prescribed sacrifices, also money-changers who made

great profit in supplying temple coins in exchange for the ordinary Roman money. Those unholy traffickers He drove out with the peremptory admonition, "Make not my Father's house an house of merchandise."

The Jews demanded proof of His authority to so act; in reply He proclaimed His divine origin by predicting His approaching death and resurrection in these words. "Destroy this temple and in three days I will raise it up." The Jews apparently misunderstood Him and thought that He referred to the temple of masonry, when in fact He referred to the temple of His body (John 2:18-22; see also Matt. 26:61; 27:40; Luke 24:6-8). Observe that the human body is elsewhere called a temple of God (see I Cor. 3:16; 6:19; II Cor. 6:16). It is well to note in this connection a later attempt on the part of Christ to cleanse His Father's house (see outline).

It appears to have been soon after the cleansing of the temple that Jesus was visited by one of the rulers of the Jews, named Nicodemus (John 3:1-21). Observe that this man had a partial conviction of Christ's divinity, and that his testimony, such as it was, was based on the evidence of miracles (verse 2). Jesus expounded to him the principles of the gospel, explaining the baptism of water and of the Spirit, and made plain that obedience to the law of the gospel is required of all. Note the evidence that these principles of the gospel had been taught before this time. (Read carefully verse 10.) To Nicodemus Christ made the second prediction of His death and declared the manner thereto (verse 14).

Study the significance of the title "The Son of Man," (verse 14; see also John 1:51; 8:28; Matt. 8:20; Acts 7:56; Dan. 7:13); and observe that in the four gospels the title is applied to Jesus by Himself alone (see also Doc. and Cov. 49:6; 58:65; 65:5; 122:8).

From the city Christ journeyed to

the country. Note that baptisms were performed by Christ's authority. Here we have to deal with the interesting incident of the great concern manifested by the disciples of John the Baptist over the success attained by Christ. In this connection study carefully the testimony of the Baptist as to the superiority of Jesus. This constituted the Baptist's final testimony. (John 3:25-36). The humility manifested by the Baptist is such as we witness only in the truly great.

Follow the suggestions and observe note presented in the last two paragraphs of the outline for these lessons.

Borrowing Trouble.

Some of your hurts you have cured,
And the sharpest you still have survived;
But what torments of grief you endured
From evils which never arrived.

Probably many of the readers of this department can take this quotation to heart, for although we are born to trouble as the sparks fly upward, for fear of running short, we borrow trouble right and left. Reading Emerson's works in search of poetry the other day, I came again across this verse and forthwith copied it off and pinned it on my dressing table for a reminder.

Time cures our hurts even if we are not clever enough to cure them ourselves; and the worst thing that happens is lived through, even if the pain is sharp. But the agony of expectation puts thorns in our pillow, the collapse of nerves when we really have no serious trouble, but are looking for it and thinking every little cloud presages its thunderbolts, are the wrinkle makers, the coaxers of gray hair and the killers of ambition. If we have trouble, we can hide ourselves until we can face the unfriendly world and in time find calm. But if we have no trouble and think it is due about now, there is no hiding then, no calm to be found. Fasten this verse before your sight and learn wisdom from it.—*Selected.*

Third Year—Church History.

[Prepared by Elder John Henry Evans.]

General Note.—Read now all the matter in the text-book for the whole month. It covers but forty-five pages, from page 120 to page 165. You cannot buy your ticket at the railway station till you first know where you are going. Neither can you take your class over a road which you have not traveled first yourself. Besides, you will feel embarrassed. We have said all this before, but some have forgotten it by this time, and others were not then subscribers to the JUVENILE.

That is the first thing—to read the text for this month. The next thing is to send out your tentacles for other, first-hand information on the subject. Have you ever gone into your class feeling that you know, not only your lesson, but a hundred times more than you will teach about it? Well, then! You know what it is to be a real class leader, and the class know the joy of having one. Besides, these winter months you have more time than you do in the summer. Why not concentrate your mental efforts on this subject while you can and thus improve yourself at the same time you are instructing the class? Then class work will not become anything like a drudge to you. Read, then, the references at the head of the lessons for this month. It is not much. The "Autobiography" of Parley P. Pratt is one of the most delightful and readable works in our home literature. Lucy Smith's "History of the Prophet" will open your eyes, too, if you are not already acquainted with it. And then there are the revelations mentioned in the text. They are: Sections 28, 37, 52, 57, 59, and 60. For you should not be stingy of your time, reading only the verses in the references, but the whole revelation, if for no other purpose than the fun of being ahead of your class! Also, you will get some excellent information about the Doc-

trine and Covenants from the "Improvement Manual" for the year 1906-7, and a great deal of pleasure from the reading of "Early Scenes in Church History" (Philo Dibble's "Narrative") in the "Faith Promoting Series." And if you are anxious to keep pace with the times, you ought to read the recent pamphlet on "Joseph Smith, Jr., as a Translator" by the Rev. Bishop Spaulding, of the Episcopal Church of Utah, and the criticisms of it in the "Improvement Era" for this month (February, 1913). To be sure, it would not be wise to discuss this matter in the class, but the teacher should nevertheless be informed on the subject.

Lesson 7.

The topic discussed in the seventh lesson is Kirtland, Ohio, its location and meaning and general situation, and how and why the Saints went there. It would be well if you could get a map showing Western New York State and Northern Ohio with the distance between. Where can you get one? Why, make one, or better, have one of your class make one. The small map in the "History of the Church," Vol. I, may be enlarged proportionately for the purpose. You might have another of the class get some information about the Erie canal, since it was used as a means of reaching Ohio in those days by water.

The main point in this lesson seems to be "Reasons for the Westward Movement of the Church," and should have the most attention accordingly. But the teacher may think otherwise—which he has a perfect right to do, though he should be sure that he has a reason for his choice of points.

Here are some of the main questions on the lesson: (1) Describe the new home of the Saints in Ohio. (2) Under what circumstances did they go to Ohio? (3) What reasons are there for the removal of the Church from New York? what reasons for going to Ohio?

Lesson 8

This lesson centers in Zion, what and where it is, how it was discovered and founded. Perhaps it would be best for the teacher to pass rather hurriedly over the points in the early part of the lesson in order to dwell more on the latter part. What idea do the members of your class have of the future of Zion? This matter is not so frequently mentioned among our people now as it used to be and as indeed it should be, with the result that the youth are losing track of the promises concerning the land of Zion and their interest in them. Here is one of the best opportunities you will have to build up faith in these promises.

Where is Zion? Where is the Center stake? Why is it called the center stake? What are we led to expect with respect to the future of Zion? What will the city look like? On what conditions were the Saints given Zion in Missouri?

Lesson 9.

This lesson is about the literary labors of the Prophet. There are always two things to know about such a subject: first and most important, what the particular literary production under discussion is, and second, how we got it. Now, the literary labors of the Prophet comprise (1) the bringing forth of the Book of Mormon, (2) the inspired revision of the Hebrew Scriptures, and (3) the translation of the Book of Abraham.

The following way is suggested of taking up the lesson: Choose some members of the class to prepare on the following topics. Try to keep in mind, not only the pupil, but the nature of the subject, so as to make each as interesting as possible to the ones taking part. What I mean is this: some of the subjects are narrative,—give these to the younger members of the class;

others are explanatory,—give these to the older members. Try to get those to take subjects who have not been so active in the class as they should have been.

(1) How did we get the Book of Mormon? (The pupil should give only such details as one who does not know anything about the subject would like to learn. Let the pupil say to himself, Suppose a stranger should ask me this question about the Book of Mormon? The answer ought not to exceed four or five minutes.) He will get the necessary information from our text-book.

(2) What is the Book of Mormon about? (Follow the suggestions given above under point 1.)

(3) Some interesting stories from the Book of Mormon.

(a) Helaman's two thousand young soldiers (See Alma, chapters 53-57. Of course, only those details that concern the two thousand should be included in the narrative given in the class—all the others should be left out. Possibly this topic would best be given to a boy).

(b) How Nephi obtained the brass plates. (Boy or girl. Include only necessary details. See I Nephi, chapters 3 and 4.)

(4) How did we get the Book of Abraham? (See the text, or the "History of the Church," Vol. II, pp. 348-50.)

(5) What the Book of Abraham is about? (For a maturer student. He should read the whole book in the Pearl of Great Price—it is not long—and pick out what he finds most interesting.)

(6) How we got the Bible. (See the text, or consult the little volume entitled "How We Got the Bible," which may be obtained at the Sunday School Union Book Store for a small sum. Of course, such parts must be chosen as will be interesting to the class and not take up too much time.)

Second Intermediate Department.

Horace H. Cummings, Harold G. Reynolds, J. Leo Fairbanks.

First Year—Lessons for March.

[Prepared by Bertha Irvine, Liberty Stake.]

Lesson 7. Lehi's Last Days.

Text: II Nephi 1, 2, 3, 4.

It is not known just how long it was after the arrival in the promised land that Lehi called his posterity together to warn and bless them all, but it is believed that only a short time had elapsed.

Lehi blessed his posterity after the patriarchal fashion, and as his forefathers had done before him. (Read Genesis 49).

Each blessing is interesting. Note the various warnings and promises in each. Several pupils might be given these blessings to study and present some of the points in them.

The prophecy in regard to Joseph (II Nephi, chapter 3) is not to be found in the Bible. It was no doubt recorded upon the brass plates.

At this point it might be interesting to review the character of Lehi, illustrating the following points by incidents: Obedience to the Lord's commands; anxiety for Laman and Lemuel; his greatness as a prophet and patriarch.

NOTES.

"How many great things the Lord had done for them in bringing them out of Jerusalem."

II Kings, 25th chapter, gives a description of the destruction of Jerusalem in the time of King Zedekiah. From different histories of the Jews we may also obtain information on this subject.

"There shall none come into this land, save they shall be brought by the hand of the Lord."

See also I Nephi 13:12-13.

Story of the Pilgrim Fathers.

Lesson 8. The Colony Divided.

Text: II Nephi 5; also Jacob 1:12.

Place: Land of Nephi.

"How far Nephi and his followers traveled or which way they went we are not told, but from the fact that they always appear in their later migrations to have moved northward, it is quite consistent to believe that in this their first migration they traveled along the edge of the Andes until they found a suitable place in which to establish their new homes."—(Geo. Reynolds.)

The history of the two great nations that peopled the American continent begins with this lesson. The contrast is great from the very beginning. Discuss the manner of life followed by each and its effect. Show the marked purpose of the Lord in separating the righteous colony from the wicked.

It would be well to complete Nephi's life in this lesson, also to glance again at the various points of his character, brought before us by the incident of our past lessons: a dutiful son, an affectionate brother, a firm friend, an honorable man, a faithful servant of the Lord. To his people he was "prophet, priest and king; father, friend and guide; protector, teacher and leader; next to God, their all in all."

NOTES.

"And I did teach my people to build" etc. (5:15.)

"Nephi appears to have been a very expert mechanic. The training which he received while building the ship in the land Bountiful, under the direction of the Lord, was of incalculable value to him when he became leader of this isolated people. It enabled him to teach them how to work in the various metals and woods with which the land abounded, and he thus laid the foundation for the culture and civilization which in after years became one of the dis-

tinctive marks between them and the Lamanites."

"And I, Nephi, did build a temple; and I did construct it after the manner of the temple of Solomon," etc. (5:16.)

"From this we understand that he built it after the pattern of the temple of Solomon, which of course it would be very probable he would do, as his temple and Solomon's were used for the same purposes, and even if he built it as large as was Solomon's temple, it would not have been an impossible work for Nephi's people; for the temple of Solomon was quite a small building compared with church edifices of other lands. Its peculiarity consisted in the vast amount of gold and other precious things that were consumed in its construction and adornment. It was quite possible for Nephi to build a temple of the same pattern and size as Solomon's temple in the space of a few years with the labor at his command." (Geo. Reynolds)

A description of Solomon's temple is to be found in I. Kings, 6th and 7th chapters.

In naming their kings II Nephi, etc., the Nephites followed the Egyptian custom in naming their kings Pharaoh.

Lesson 9. The First Anti-Christ.

Text: Jacob 7:1-23.

Place: Land of Nephi.

From Jacob 7:26 we suppose that the events of this lesson took place when Jacob was old, in fact near the close of his life.

The dialogue between Jacob and Sherem could be given by two pupils to whom the parts had been previously assigned.

One aim of this lesson might be to show how much greater is the power of the Lord than that of the evil one. Sherem had been an active servant of Satan, but received no aid from him in his hour of need. Jacob was sustained and strengthened by the Lord, whom he had served all his days.

NOTES.

As this is the only lesson we have wherein Jacob has part, it might be well to make the class familiar with his life and character. From the Dictionary of the Book of Mormon we quote the following: "The elder of the two sons born to Lehi and Sariah (say between B. C. 599 and 595)

while they were traveling in the Arabian wilderness. He was a mighty man of God, and, apparently, next to Nephi, the greatest and most devoted of the sons of Lehi. When the little colony divided after the death of their Patriarch, Jacob, who was yet young, followed Nephi, and was ordained by him a priest to the people. Undoubtedly he received the higher priesthood, or he could not have aided in the rights of the lesser priesthood, he being of the tribe of Manasseh and not of Levi. He magnified this calling with much zeal and prudence, and Nephi records, at considerable length, extracts from his teachings. When Nephi died Jacob appears to have taken charge of the spiritual concerns of the people, and to have presided over the church; he also became custodian of the sacred treasures. He received many revelations and was blessed with the spirit of prophecy. So great was his faith that he could command, in the name of Jesus, and the trees, the mountains and the waves of the sea obeyed his word (Jacob 4:6). * * * Jacob lived to a good old age. We have no account of the time or circumstances of his death but before he passed away he gave the sacred records into the keeping of his son Enos.

"I truly have seen angels" (7:5.) See II. Nephi 2:3,4; 10:3; 11:3; Jacob 2:11.

"None of the prophets have written nor prophesied save they have spoken concerning this Christ." (7:11)

The Nephites had in their possession the brass plates, and these contained the prophecies of the ancient prophets up to the time Lehi left Jerusalem. Very probably the prophecies as we have them in Genesis 49:10; Isaiah 7:14; 11:1-5; 53rd chapter; Jeremiah 23:5, and many others were well known to Jacob, and had been freely taught to the people.

Third Year—Lessons for March.

[Prepared by Elder J. Leo Fairbanks]

March 2. Fast-Day Exercises and Review.

Fast-day should be the pupils' opportunity for self expression or for giving utterance to impressions which have been made during the month. A week in advance, the teacher should assign, for consideration, the aim of any lesson for the previous month. By the teachers' personal interest in the subject, enthusiasm must be aroused so that pupils will feel they have something to say. The testimony should be

conversational, giving each one opportunity to say something whenever his interest prompts it. Simply giving the time over to the pupils and asking them not to let it go to waste is hardly a good motive for testimony bearing.

March 9. Lesson 7—Noah.

The Patriarch Noah, who was a just man, blessed the future people of the world through his sons.

I. Text: Genesis 9:11; 1-9. Ether 1:33-43.

II. Pupils' assignment: Gen. 9:1-11; 11:1-9.

III. Assignment for individual preparation: Gen. 9:11-29. Ether 1:33-43.

IV. Review lesson 6.

V. Memory gem:

VI. Time: B. C. 2348.

VII. Place: Armenia and Shinar.
Call attention to the idea of the Latter-day Saints in the removal of the human family to the eastern hemisphere.

VIII. Picture study: (See special article in January number of the JUVENILE.

IX. Blessings and Instructions: (Noah's character, Gen. 6:9).

1. Renewal of the first commandment (Read Gen. 6:18-20 and count the number of people on the earth.)

2. Must not eat blood.

3. Punishment of murder (recognition of civil authority. This is the earliest record.)

4. God's covenant, Gen. 9; 11-15.

5. Noah's blessings on his sons.

X. In the land of Shinar.

1. Occupied with agriculture. Describe country of Armenia.

2. One language. Dangers from moral standpoint.

3. Building a tower.

a. Purpose.

b. Description.

XI. Confusion of Tongues.

1. Reason.

2. Dispersion.

a. Ham's descendants settled in Africa, Mesopotamian valley, and Eastern Arabia.

b. Shem's descendants settled in South western Asia and in Arabia.

c. Japheth's descendants settled in Europe, northern and eastern Asia.

3. Development of different peoples.

a. Hamites were first to appear prominently in the world's history and to develop literature, commerce, and the trades.

b. Semites developed next. They were the chosen family for preserving the word of God and His priesthood. From them has come Christianity, Mohammedism and Judaism.

XII. Aim: Man's efforts can not thwart God's purposes. In making many nationalities the confusion of tongues was a blessing. There must needs be opposition in all things (See II Nephi 2:11).

XIII. Illustration: Give illustrations showing that great trials may be blessings in disguise.

XIV. Supplementary material.

1. Geography.

2. History.

3. Best thoughts of those who have written on the subject.

XV. Preview lesson 8. Be thoroughly prepared yourself at least one week in advance. Make the pupils preparation simple and interesting.

NOTES.

1. Shinar is pronounced Shi-nar. Japheth is pronounced Ja-pheth.

2. Noah became a husbandman in Armenia, the primitive seat of mankind from which the nations of the earth sprang. There were three distinct types of people, the descendants of the three sons of Noah. The dispersion from this region occurred at a period remote from the deluge or in the days of Peleg the fifth from Noah.

3. Canaan was Ham's youngest son.

4. Call attention of the descendants of Canaan being servants today of the Hamitic people, who in turn are subject to the descendants of Japheth. Thus other Canaanites are servants of servants and Japheth has been enlarged while Shem has been blessed.

5. The plateau of Armenia on the slopes of Ararat were not as inviting as the fertile valley of Mesopotamia between the Tigris and Euphrates rivers. A considerable number had settled in this rich country and thought to establish a great commonwealth. "Come," they said, "let us build us a city and tower whose top may reach unto heaven; and let us make us a name lest we be scattered abroad on the face of the whole earth." This was contrary to God's purpose and He confused their speech as the most effective means of bringing about opposition and developing their qualities or checking them as necessary.

6. From the confusion of tongues the city was called Babel (confusion); later it became famous under the Greek name Babylon.

7. If pupils wonder why the Lord should destroy His children in the flood read Genesis 6:11 and help them realize that those who choose to live in sin can not be saved from its consequences. Among the antediluvians human life was not respected. They were living in violence and evil imaginings of their hearts. God's laws were ignored. The patience and long suffering of the Lord had waited while the ark was preparing before their eyes. Daily they had been warned of the evil of their ways. Do not bring up this point unless the children mention it.

March 16. Lesson 8—Abraham.

The Call of Abraham who became a Pioneer.

- I. Teachers text: Gen. 11:27-32; 12, 13, 14, 15; Pearl of Great Price, Book of Abraham, 1 and 2.
- II. Pupils' text: Gen. 12:1-15.
- III. Individual preparation: Gen. 13; Gen. 14; Gen. 15; Abraham 1 and 2.
- IV. Review lesson 7.
- V. Memory gem: Hebrews 11:8.
- VI. Time: B. C. 1918.
- VII. Place: Ur of Chaldea, Canaan, Egypt.
- VIII. Picture study: (See special article in January issue of the JUVENILE.)
- IX. Ancestry of Abraham.
 1. Ninth generation from Shem.
 2. Family in Chaldea.
- X. Idolatry of nation.
 1. Nature and effect.
 2. Abram delivered to preserve the true religion.
- XI. Journey to the promised land.
 1. Life in Canaan.
 2. Life in Egypt.
 3. Return to Canaan.
 4. Lot and Abram choose their inheritance.
 5. Battle of the five kings.
- XII. God's covenant to Abram.
 1. Nature of the covenant.
 2. Reason for the covenant.
- XIII. Aim: Unquestioning obedience to the Lord is a source of blessing both temporally and spiritually.
- XIV. Illustration: Example of the Pioneers and the Pilgrim fathers.
- XV. Supplementary material.
 1. Use a map of the Mesopotamian valley.
 2. Thoughts of those who have written on the subject.

XVI. Preview lesson 9. Be thoroughly prepared before attempting to enthuse pupils. Simplify their preparation by reducing it to about 15 or 20 verses.

NOTES.

Ur was an important commercial and holy city of the Chaldees. The temple to their "moon god" arose from the plain. Human sacrifice was offered. Terah felt impelled to leave the city and journeyed nearly 700 miles or as far as Los Angeles from Salt Lake City. At Haran Terah died. Because Abram loved the heavenly Father he felt that he could speak to God and this love made him wish to do just what he was asked to do. When he heard the Lord say, "Get thee out of thy country and from thy kindred," etc., he obeyed. Compare this with the Pioneers and Puritan fathers who were willing to make sacrifice.

2. Great efforts are necessary in leaving one's home and country. Euphrates valley is especially beautiful and productive and therefore attractive. Abram knew not where he was going, but was guided to another idolatrous people among whom he was to establish the worship of the true God.

3. Describe Abram's journey in a caravan like an Arab sheik. Show pictures. The Canaanites gave him the name Hebrew—the man who crossed the river.

4. The story of Abram's journey was told to his descendants like the stories of our Pioneers and the Pilgrim fathers to our children. Make the story real. Bring out vividly the reason for leaving. Abram was no doubt conscious of his mission and gave heed to the still small voice which grows fainter if not listened to or stronger if encouraged.

5. "In the simple unhesitating faith with which Abram acted at once and to the fullest, on every intimation of the Divine will, lay the supreme distinction which gained him his two unique titles—the "Father of the Faithful," and "the Friend of God."—Geikie.

6. George Washington, somewhat like Abraham, won the unique title "Father of his country" because of the things he did. Melchizedek was the great High Priest after whom the Higher Priesthood has been named (See Doc. and Cov. 107:1-4). Little is known of him except that he was high in authority and received tithes of Abram.

March 23. Lesson 9. Abraham, Continued.

Abraham's nobility of character.

- I. Teacher's text: Gen. 16, 17, 18.
- II. Pupil's text: Gen. 18:16-23.
- III. Individual's preparation: Hagar, Gen. 16; covenant with Abram, Gen. 17; story of the visit of Jehovah, Gen. 18: 1-16.
- IV. Review lesson 8.
- V. Memory Gem.
- VI. Time: B. C. 1916.
- VII. Place: Plain of Mamre at Hebron. Describe the hilly and climatic condition of the country.
- VIII. Picture Study: (See special article in January issue of the JUVENILE.)
- IX. Hagar is given Abram to wife.
 1. Sarah's sacrifice.
 2. Hagar despised her mistress.
 3. Promise to Hagar's son Ishmael.
 - a. How fulfilled.
- X. Covenant renewed to Abram.
 1. The Lord talked to him.
 2. Name changed to Abraham.
 3. Promises renewed.
 - a. Extent of possession and promise.
 - b. To be father of many nations.
 4. Son promised to Sarah.
- XI. Visit of the three angels.
 1. Abraham entertains the Lord in oriental fashion.
 2. Promise to Sarah.
 3. Destruction of Sodom and Gomorrah.
- XII. Aim: The Lord's promises and punishments are sure, even though delayed, to give His people a chance.
- XIII. Illustration.
- XIV. Supplementary material.
- XV. Preview lesson 10.
 1. Use a map of Palestine to locate the places referred to.
 2. Literary extracts.

(a) "In giving Lot his first choice Abraham shows that he need shut out no other man. He is taught that to acknowledge the rights of other men is the surest road to the enjoyment of his own rights. There is room in God's plan for every man to follow his most generous impulses and the highest views of life that visit him.

"This man whose very calling was to own this land could freely allow Lot to choose the best of it. Why? Because he had learned that it is not by any plan of his own he is to come into possession; that God who promised is to give him the land in his own way and that his part is to act uprightly, mercifully, like God. He who believes that God is pledged to provide for him cannot be greedy, anxious, covetous; can only be liberal, even magnanimous."—Dod's Book of Genesis (p. 117).

"A noble ambition, courage, unselfishness, faith, and absolute obedience to the divine will are the chief characteristics of a man who is a friend of God."—Kent's Heroes and Crises of Early Hebrew History.

3. Mamre and Hebron are in the mountainous desert. One writer describes it as an "interesting turmoil of rocks and ravines." The descent to the Jordan is tremendously wild. As one looks down one sees a green patch set in a great tract that is like the desert. This patch is where the cities of the plain were located at the edge of a strange, ghastly and abandoned wilderness. Thus we see the contrast of the homes of Abraham and Lot.

4. The separation of Abraham and Hagar was not an uncommon occurrence among orientals. Hammurabi's code, one of the oldest codes of ancient law, fully sets forth the social and legal relations of such marriages among the people of Babylonia.

5. The promise to Ishmael was literally fulfilled in the Arabs who are descendants of Ishmael. They are nomadic and have not been conquered. Their hand is against every man's hand.

6. The covenant with Abraham was based on "walking before God." (Gen. 17:1.) It was realized by his descendants and was a spiritual blessing. Though he was promised the land as far as he could see, it was many centuries later before it was really owned by his descendants.

7. Abraham's faith was counted to him for righteousness because it made him do righteous deeds. (1) His faith in God made him brave. He went forth he knew not whither, but he put his trust in God, and he did not fear. (2) Faith made him high-minded, generous, and courteous. (3) It made him truly religious, a friend of God. A feeling in his heart made him answer God's call. (Condensed from Sermon's Bible.)

8. The human manner of the interview with Jehovah was carried out at the tent of Abraham according to the custom of the land. Sarah served as was the form for entertaining guests and partook not of the repast. She kept in the background, but overheard the renewal of the promised seed.

9. Call attention to Abraham's concern for Sodom and his largeness of heart in his anxiety to save the city if sufficient virtue can be discovered to preserve it. Abraham did not care to reduce the small number required to save the city, perhaps, because he felt the liberality of God in reducing it to even so small a number.

10. Canon Tristram reports concerning the land near the supposed location of Sodom that "Sulphur springs stud the shore; sulphur is strewn whether in layers or fragments over the desolate plains; and bitumen ejected in great floating masses from the bottom of the sea, oozes through the fissures of the rocks, and is deposited with gravel on the beach or appears with sulphur to have been precipitated during some convulsion. The kindling of such a mass of combustible material, either by lightning or by other electrical agency combined with an earthquake ejecting the bitumen or sulphur from the lake, would soon spread over the plain." (Condensed from Dean.) There are huge cliffs of salt rock near the Dead Sea.

11. Moral significance of the loss of Lot is referred to more than any other incident to show God's punishment of sin. The hopelessness of reformation of the Sodomites who were hopelessly corrupt called for speedy punishment. It is an instance where ~~sin~~ sooner or later receives the punishment it deserves. The example of Lot, being saved is a striking illustration of the evil of those who risk their moral and religious opportunities for worldly gain. He saw a quick road to wealth and took the risk. He did not belong to the meek who shall inherit the earth. He shut his eyes in the belief that he was safe, and hoped to be the gainer through his shrewdness. This temptation is universal and at the same time fatal. Perhaps men think to reform the society into which they are thrown or believe themselves immune from contaminating influences of their worldly neighbors. Their choice already indicates the trend of their thoughts. They can not be like Abraham, seekers "first for the kingdom of God and His righteousness."

12. Divine rewards follow those who trust most confidently. Declining to sacrifice themselves to business they open their souls and at their leisure secure the truest happiness. Occasionally they hear the whispering of the still small voice. It is they who are in no haste to be rich and

are content to abide God's time while they work assiduously for His cause. It is they who hear such encouragement as Abram heard, Through thee shall all nations of

the earth be blessed. (Condensed from Dod's.)

March 30. Review.

First Intermediate Department.

Geo. M. Cannon, Chairman; Wm. D. Owen, Josiah Burrows, Sylvester D. Bradford.

First Year—Lessons for March.

[Prepared by George M. Cannon.]

Lesson 7. Zeniff.

(For Second Sunday in March.)

Text: Mosiah 9, 10, 11:1-20.

In this lesson is given the beginning of the record of Zeniff including an account of his people from the time they left the land of Zarahemla until the time they were delivered out of the hands of the Lamanites. The text itself will explain that he was one of those who went from the land of Zarahemla with the intention to locate in the land formerly belonging to their fathers, and which at that time was possessed by the Lamanites. Zeniff himself had a knowledge of the language of the Nephites and also a knowledge of the land of Nephi which he and his associates desired to repossess. He was therefore sent as a spy among the Lamanites, the intention being to come upon the latter and destroy them or drive them out of the land. Zeniff reported that he found much good among them and upon his return was desirous that they should not be destroyed. This produced contention among his associates for their ruler is described as an austere and blood-thirsty man who upon hearing Zeniff's report ordered that he be slain. This brought about great commotion in which a great number of those with Zeniff were slain. The remainder returned to the land of Zarahemla and told their experiences to their wives and children. Zeniff was very zealous to inherit the land of his forefathers and called as many as were desirous

of going to go and possess the land, and started again on their journey into the wilderness to go to the land of Nephi. It seems that they were slow to remember the Lord and were smitten with famine and sore afflictions. After many days wandering in the wilderness, however, they pitched their tents in the place where their brethren were slain, which was near the land of their fathers. Zeniff took four of his men and went into the city to the King of the Lamanites. The king covenanted with Zeniff that he might possess the land of Lehi-Nephi and the land Shilom, and commanded that his people depart out of the land. And Zeniff and his people went in and began to build buildings and repair the walls of the cities of Lehi-Nephi and Shilom, and they began to till the ground with all manner of seed known to them, both of grains and of fruits. They were prospered in the land and began to multiply.

Now it was the purpose of the cunning and crafty king of the Lamanites to bring the people of Zeniff into bondage. Therefore after they had dwelt in the land for the space of twelve years the King of the Lamanites began to grow uneasy because of the strength and great numbers of the people of Zeniff. The Lamanites were desirous of bringing their more industrious neighbors into bondage, that they might enjoy the benefits of their labors and feast upon the flocks and fruits of the people of Zeniff.

In the Thirteenth year after Zeniff had gone into the land of Nephi away on the south of the land of Shilom when his people were watering their

flocks and tilling the ground, numerous hosts of the Lamanites came upon them and began to slay them and began to take off their flocks, and grain of their fields. In reading the text, each teacher will see clearly that which took place, and it will be well to have the boys and girls obtain and read themselves their Book of Mormon.

It will be seen that Zeniff himself was of a noble nature, enterprising and industrious, energetic, full of zeal and God-fearing, and was also very brave and did everything possible to protect his people. In this lesson we find a striking instance of the weakness of human nature. There are many other instances in the Book of Mormon in which it is shown that the Nephites when prospered forgot the Lord and boasted in their own strength and ability and when they grew rich and had all of their wants supplied without much labor, their hearts were turned from the Lord and they began to practice all manner of wickedness. In these chapters, too, is given a very graphic description of the condition of the Lamanites. The latter had become thoroughly hardened with wickedness and delighted in war and the shedding of blood, and seemed to have almost entirely forgotten the teachings of the Lord to their forefathers. They are described in these chapters as "Strong people as to the strength of man." They were wild, ferocious, and blood-thirsty. In fact, they appeared very much as their descendants, the American Indians, appeared when the whites came to this country.

During the remainder of the life of Zeniff he was frequently engaged in war with the Lamanites but continued to stimulate his people to put their trust in the Lord and also to be energetic in protecting themselves and preserving their rights. With a mighty effort they finally drove out the Lamanites who had invaded them and slew them with great slaughter. The last years of Zeniff's life were spent in peace and he finally conferred his

kingdom upon one of his sons Noah and closed his own account with a prayer for the blessings of the Lord upon his people.

Noah was a wicked man quite unlike his father. He soon sought to enrich himself at the expense of the people and to surround himself with those who flattered him. He built a spacious palace and a throne therein of very fine workmanship made of the splendid woods that grew abundantly in that land, and this throne was ornamented with gold and silver and other precious ornaments. He did much to please the fancy of the people and was very energetic in doing that which would make great show. He was also quite successful in his early operations with the Lamanites. His armies drove back with great ease those Lamanites who attempted to invade his land. But most of his strength came from the foundation which has been laid by his father Zeniff. And it became necessary that the Lord should send a prompter to warn Noah and the people of the evils that would come upon them if they did not repent.

NOTES.

City of Nephi. The name frequently given to the city of Lehi-Nephi.

Lehi-Nephi, City of. The capital city of the land occupied by the Nephites for a period of uncertain length, immediately preceding the exodus of the righteous portion of the race of Zarahemla, under Mosiah I, rather more than two hundred years before Christ. It is supposed to have been situated in the region known to moderns as Ecuador. When the Nephites evacuated this city, the Lamanites took possession of it until by treaty between King Laman and Zeniff it was with the surrounding district, ceded to the Nephite colony that had returned from Zarahemla. It now became the chief city of this branch of the race, and Zeniff, Noah and Limhi reigned there as kings. The Nephites, finding that the indolent Lamanites had permitted it to fall into decay, went to work to repair its walls and residences, and in the days of King Noah it was greatly beautified and improved. Among its other buildings it contained a temple, near to which King Noah built a high tower. It was in this city that Abinadi was martyred, and

on its outskirts shortly after Alma, the Elder, established a Christian Church at the waters of Mormon. Lehi-Nephi was again evacuated by the Nephites B. C. 122; when it was again possessed by the Lamanites and was made by them the capital of the whole land of Nephi and the abode of their head king. Aaron, the son of Mosiah, found the chief monarch (the father of Lamoni) residing there when he went up to the land of Nephi to preach the Gospel to the Lamanites (about B. C. 85). Lehi and Nephi were cast into prison in this city when they ministered among the Lamanites; and it was in this prison that there was such a glorious manifestation of the power of God in their behalf that resulted in the conversion of so many thousand Lamanites.

City of Shilom. The chief and possibly only city in the land of Shilom. It was built by the Nephites before the exodus under Mosiah I. When that migration took place, the Lamanites occupied it, but let it fall into decay. When the Nephites under Zeniff, regained possession of the land they repaired its dilapidated walls and buildings, and King Noah greatly enlarged and beautified it.

Lesson 8. Abinadi the Prophet.

(For Third Sunday in March.)

Text: Mosiah 11:2-20; 12, 17.

This lesson treats on the mission of the Prophet Abinadi. Although he knew that to tell the people of their sins would make him unpopular with them, and would also bring upon him the wrath of the wicked King Noah, Abinadi did not hesitate to deliver the message which the Lord had inspired him to deliver. He, however, felt that unless the people turned from their wickedness that the Lord would bring them into bondage and that they should be afflicted by the hands of their enemies. When Noah heard of the words which Abinadi had spoken unto the people, he was very angry and sought to take his life. Abinadi was obliged to flee. After an absence of about two years, Abinadi came among the people in disguise and began to again prophecy concerning the same fate which was sure to overtake them if they did not depart from their wicked ways. This angered the people so they bound Abinadi and carried him

before the King. They flattered the king and after denying that he had committed any sins, boasted in their own strength and prosperity and proposed that the king should do to Abinadi as he should see fit. King Noah caused that Abinadi should be cast into prison and called a council of his false priests to determine what to do with him. They asked that Abinadi be brought before them and they asked him many questions trying to get him to contradict himself. He answered them boldly and withstood all their questions to their amazement. He finally told them that they knew he spoke the truth and that they ought to tremble before God, and again predicted that they should be smitten for their iniquities.

Lesson 9. Abinadi the Prophet [Continued].

(For Fourth Sunday in March.)

Text: Mosiah 11, to 17 inclusive.

In the old outline, the text for this lesson is improperly stated. Under the outline as previously published, the first lesson for April takes up the subject of Alma, who was converted by Abinadi. It will therefore be best for the teacher to spend one Sunday in explaining to the children in the simplest way possible the teachings of Abinadi, and the prophecies therein contained concerning the coming of the Savior upon the earth. Comparison can perhaps with profit be made between the language used in the Book of Mormon and the 53rd chapter of Isaiah. Care should be exercised that the children are not too greatly mystified by the teachings contained in these chapters. It will be well to dwell upon those things which are well understood, and not seek to go into mysteries. Would suggest that the children memorize the prophecy concerning the proclamation of the Gospel, Mosiah 15th chapter, 28th verse: "And now I say unto you, that the time shall come that the salvation of the Lord shall be declared

to every nation, kindred, tongue and people."

Third Year.

[Prepared by Sylvester D. Bradford.]

Lesson 8. Jesus in the Temple.

(For Fourth Sunday in February.)

Text: Luke 2:40, 51, 52.

I. From Nazareth to Jerusalem.

1. The Passover.
2. Anticipation of the journey.
3. The journey.
4. Arrival.
5. Impressions made upon Jesus.

The glory of a summer's day shone upon the town of Nazareth—the beautiful City of the Rose, nestled among the sheltering hills of Galilee. It was the month of April, the time of the Passover, and the town was astir with the busy preparations of those who were about to depart on their annual journey to Jerusalem to attend the great national festival. * * * *

Of the multitude whose thoughts and whose steps turned toward Jerusalem there was one household in the little town of Nazareth to whom the occasion was of more than ordinary interest. To the family of Joseph the carpenter and his wife and boy, the feast this year meant more than to all the other worshipers of Palestine. Jesus was going with his parents to Jerusalem. He had reached the age that permitted him to attend the festival; and in the devout and humble life of the little family this first journey of the boy to the Feast of the Passover was an event of surpassing moment.

Twelve years had passed since Joseph and Mary, with their precious charge had returned from their refuge in Egypt, whither they had fled to escape the murderous jealousy of King Herod. But the king having died soon after their flight from Bethlehem, they had ventured to return to their native town after a sojourn of but a short while in the strange land of the Nile. And here, amid the lowly and humble surroundings of the carpenter's home, and under the tender care of his devoted mother, the child Jesus had grown to boyhood, fulfilling the fondest hopes of his parents in his unvarying goodness and in his dutiful, loving obedience.

He had now come of age, according to the Jewish custom, and was for the first time entitled to take part in the great festi-

val of which he had so often heard. Passing from childhood's realm of home and school, he was about to enter the world to exercise the duties and privileges of a "Bar Mizvah," or "son of the commandment."

To Mary and Joseph the occasion was one of unmixed happiness, fraught with glowing promises of the future; and it was with thankful hearts that they set forth for Jerusalem, accompanied by their son. He was now a member of the congregation—their boy, their Jesus; the light and the joy of their lives.

To the boy himself it was the realization of an ideal. In common with all Jewish children, his training from early infancy had been imbued with religion. His first knowledge was of God, the Father. It was of Him that the mother spoke and sang to the child while yet she carried him in her arms. The stories to which he listened at her knee were the stories of Jehovah's love and mercy. The conversation in the household, while he sat at meals with his parents or assisted them in their daily work, was of the Father, and of the mighty deeds of the great men of Israel, and at school the Scriptures formed the subject of all his lessons.

Of a gentle, sensitive nature, his childish heart responded in unquestioning reverence to these holy influences of his daily life. His love for the Father—a love instilled at his mother's breast—grew ever stronger and more earnest with the unfolding of his devout nature. It was the thought that he was now one of the Father's congregation—that he was entitled to take part in the devotions that would bring him into closer communion with God—that appealed most strongly to the boy and filled his soul with a joyful enthusiasm, as on this bright summer's day he took his place with Joseph and Mary in the company that was leaving Nazareth to attend the Passover.

As he passed down the narrow, rugged path from the mountain village, and out upon the great plain below, his heart bounded with boyish delight. It was his first journey from home, his first sight of the world, and all Nature seemed to rejoice with him and to be in harmony with his joyous spirit.

Many of the houses in the towns and villages through which the travelers passed were similar to those of Nazareth—small, square, one-story buildings, covered with flat roofs, which were reached by flights of steps on the outside. Each dwelling consisted of one room, the open doorway of which was the only source of light and air, for there were no windows; and this one room was made to serve for all the purposes of domestic life.

Joseph's house was one of this kind, for Joseph was a man of but few possessions, depending for his daily bread upon the small and uncertain income of his humble trade. And it was in such a home as this, devoid of all luxuries and offering only the bare comforts of life, that Jesus was brought up; inured to privations, and taught from early childhood the necessity of labor and self-sacrifice.

Over hills and through valleys and along the banks of the beautiful and historic Jordan, the pilgrims from Nazareth slowly wended their way toward Jerusalem, resting at night by the roadside under booths of mats or leafy branches, and starting forward again at sunrise.

They joined themselves with other parties on the way, until there was a great concourse journeying on together, some riding on camels, and others on mules or horses, but the great majority traveling afoot; while here and there accompanying the procession, were sun-browned shepherds with their flocks of lambs or goats destined for the sacrificial feast.

On the fourth day they came in sight of the Holy City, shining white in the sunlight on its sacred hills. With one accord the pilgrims raised their voices in a glad shout of hosanna; and as they passed down through the outlying gardens and orchards, they joined together in the singing of a familiar psalm, and approached the gates of the city amid the inspiring chorus of thousands of voices, and the sweet-toned music of the flute players, who were always to be found in a company of travelers.

An enormous throng passed through the gates and filled the narrow streets. Companies and caravans had been arriving for days, and the city swarmed with a vast multitude of worshipers from all parts of the country and the world; while thousands of pilgrims, unable to find accommodations within the walls of the city itself, camped upon the surrounding slopes.

The feast of the Passover lasted a week, and the travelers from Nazareth arrived in ample time to prepare for the celebration of the Paschal supper, which was eaten on the night preceding the opening day of the festival.

Jerusalem, the Holy City, the great metropolis of Palestine, with its life and turmoil, its grandeur, its multitude of people and its historic associations would at any time have proved a revelation and a source of wonder to a simple country lad beholding it for the first time, but at the present season, when its population was swelled to many times its usual size, and a spirit of festive religious enthusiasm pervaded the air, it could not but have inspired an intense interest on the part of a boy like Jesus, de-

vout and impressionable, who from early childhood had heard of the greatness and the glory of the Holy City and had longed for the time to come when he might set foot within its sacred precincts.

All through the days and nights of the festival his interest in the scenes and incidents about him never flagged, but with every hour his emotions, his impressions grew stronger and more vivid. A subdued excitement pervaded his being. It was all so strange, so wonderful, so different from anything he had ever seen or experienced in the quiet village home in far-away Galilee; and as he passed along the crowded streets with their busy shops and stalls, and mingled with the vast throngs of people, representing all nations of the earth and all degrees and conditions of humanity, his mind was absorbed in constant wonder and delight.

But of the many sights and objects that claimed his attention, there was one that took precedence over all others; one spot toward which his thoughts and his steps constantly turned with deepest interest and reverence—the Temple, the house of God.

This grand edifice, the chief feature and glory of Jerusalem, and the center of the nation's hopes and affections, stood upon a hill that rose abruptly from the city like an island in the midst of a sea of streets, walls, palaces and houses, and crowned by a mass of snow-white marble and glittering gold, rising terrace upon terrace in a succession of courts, each surrounded by a wall and connected one with the other by a broad flight of steps; the whole forming a magnificent and imposing pile that gleamed and sparkled in the sun in dazzling splendor.

It was here, in the sanctuary of the Father, that the boy found his greatest pleasure. The beauties and the grandeur of the building, the impressive ceremonies, the never-ending stream of worshipers coming and going and above all, the sublime sanctity of the place appealed with singular force to the boy of Nazareth, and aroused in him a sense of mingled awe and enthusiasm.

During the Passover week, the Temple Sanhedrin—an ecclesiastical tribunal composed of rabbis, or doctors of the law—assembled daily in one of the courts of the Temple and there held informal discourse with the public. The listeners sat upon the floor, ranging themselves in a semi-circle about the doctors and any one was permitted to make remarks or ask questions. Theological discussions were always popular with the Jews, and no one claimed greater respect than a rabbi—one whose knowledge of the law and the Scriptures entitled him to instruct others in those matters, which were ever nearest to the hearts of the people; for nowhere were re-

ligion and every-day life so closely interwoven as among the Jews.

It may readily be imagined, therefore, that these gatherings in the Temple claimed the special attention of Jesus, and that he listened with eager heart and mind to the words of the learned rabbis. Although in years he was scarcely more than a child, yet his pious, earnest nature endowed him with a maturity of thought beyond that usually found in boys of his age.

The homely discourses among the neighbors in Nazareth, the lessons in the synagogues, and the simple theology and teachings of his parents, together with the subtle influence of Nature's gentle spirit, had all left their impress on his thoughtful mind and imbued him with a religion of pure and lofty ideals, while at the same time they had awakened in his heart a longing for a deeper knowledge of God—for an understanding of many of the mysteries of life and being, upon which he oftentimes pondered in childish meditation.—"The Story of a Young Man," Clifford Howard.

II. Jesus in the Temple.

1. Jesus lost.
2. The search.
3. Found in the Temple.
4. Return to Nazareth.

Suggestive Truth: True reverence is an essential element in strong character.

Note how faithful the Jews were in showing reverence to the anniversary of their deliverance from Egypt. To take part in this great religious celebration was one of the fondest anticipations in the heart of the Savior.

The attitude of the righteous people toward the temple is a good instance of reverence.

What was it that induced Jesus to seek the temple? Note the reverence manifest in the words of Jesus to his parents when they upbraided him for running away. What was his attitude toward Joseph and Mary?

Application: We are children of Israel; but we are not asked to go to Jerusalem to observe any religious rites; however, we are expected to show reverence to a fast day once each month. We also show our reverence for the atonement of Christ in a cer-

tain ceremony observed in our Sunday meetings and in Sabbath Schools. What is the ceremony? Of whom is it required? When was it established?

Lesson 9. Easter.

(First Sunday in March.)

- I. The Festival of the Lord's Resurrection and One of the Most Joyous Days Observed by the Churches in Commemoration of that Event.
 - a. It corresponds with the Passover of the Jews.
 1. In the early Church it was designated as the festival of Christ's crucifixion.
 2. Later it meant both the crucifixion and the resurrection.
 3. After the fourth century it was limited to the latter feast.
 - b. Easter was first used when Christianity was introduced among the Saxons.
 - a. Bede traces it to Eostre, a Saxon goddess, whose festival was celebrated annually in the spring.
- II. How the Day was Fixed and Observed.
 - a. Great ecclesiastical controversies raged around the question of the actual day to be celebrated, and were finally settled by the decree of Nicea, 325 A. D.
 - b. By that decree it was fixed on the Sunday immediately following the 14th day of the Paschal Moon, which happens at or on the first Sunday after the vernal equinox.
 - c. As early as A. D. 380 the husbandmen and laborers ceased their labors, tradesmen and tavern-keepers closed their places of business, and Christians everywhere, old and young, attired in their newest and gayest holiday dress, at-

tended church as one family.
IV. The Resurrection of Christ Made Known to—

- a. The two Marys. (Mark 16: 1-11.)
- b. Two other disciples. (Mark 16:12-13.)
- c. Peter. (Luke 24:34.)
- d. The eleven apostles. (John 20:19-29.)
- e. The Nephites. (III Nephi 11: 1-41.)

V. Easter Morning Brings Joyous Thoughts of a Resurrection to Us All.

- a. As in Adam all die, even so iff Christ shall all be made alive. (I Cor. 15:22.)

Suggestive Truth: In the celebration of this event we should express a deep sense of gratitude to our Heavenly Father and our blessed Redeemer, Jesus Christ, for the hope which the resurrection affords us.

Lesson 10. The Baptism of Christ

[Second Sunday in March.]

Text: Matt. 3:13-17.

1. Baptism as an Ordinance.

1. What it symbolizes.
2. The proper condition of mind after baptism.

The newness of life should be keenly sensed and evidenced by the battling with and overcoming of those things commonly encountered, which are contrary to the will of the Lord. This "newness of life" does not permit of compromise with sin, or the voluntary doing of those things we know to be wrong; offering no resistance to the "evil one."

II. The Savior's Baptism.

The fact that the Savior was baptized should impress upon us the sacredness and necessity of the ordinance. If it were a non-essential form, as believed by some, Jesus would never have observed it as he did.

The Father also recognized the great occasion and showed his divine approval by opening the heavens and sending the Holy Ghost in the form of a dove and also by

speaking from heaven—"This is my beloved Son, in whom I am well pleased."

"Christ is the great example in life, and nowhere in his history did he teach a more emphatic truth than the one taught on this occasion: "Baptism is essential to salvation."

Note the humility of John and how readily he submitted to the will of Jesus.

1. The Baptism of Jesus.

When he, Jesus, first came to the banks of the Jordan, the great forerunner, according to his emphatic and twice repeated testimony, "knew him not, and yet, though Jesus was not yet revealed as the Messiah to his great herald prophet, there was something in his look, something in the sinless beauty of his ways, something in the solemn majesty of his aspect, which at once overawed and captivated the soul of John. To others he was the uncompromising prophet: kings he could confront with rebuke; Pharisees he could unmask with indignation; but before this presence all his lofty bearing fades. As when some unknown dread checks the flight of the eagle, and makes him settle with hushed scream and drooping plumage on the ground, so before the "royalty of inward happiness," before the purity of sinless life, the wild prophet of the desert became like a submissive child. * * * * He earnestly tried to forbid the purpose of Jesus. He who had received the confessions of all others, now reverently and humbly makes his own. "I have need to be baptized of thee; and comest thou to me?" The answer contains the second recorded utterances of Jesus, and the first word of his public ministry—"suffer it to be so now, for thus, it becometh us to fulfill all righteousness."—Life of Christ, Farrar, ch. VIII.

Suggestive Truth: Humble submission to the will of the Lord and determined resistance of evil are two essential qualities in the life of a true Christian. . .

Application: Does every member in this class fully appreciate the grave responsibilities assumed when he was baptized? What are some of them? How may he carry these responsibilities?

Lesson 11. The Temptations.

[Third Sunday in March.]

Text: Matt. 4:1-11; Luke 4:1-13.

- I. To Turn the Stones into Bread.

Jesus had just started on his great mis-

sion and the tempter tried to lead him from the path of duty and destroy him as the Savior. The first thing appealed to was an appetite. If Jesus could be induced to go aside from his mission to gratify a selfish desire it would defeat his mission.

Why would it? In all his mission how much did he consider self? Notice throughout his life how he finds opportunity to help others. Why should Satan tempt him to eat bread at just this time? Explain the meaning of the Savior's answer.

II. To Cast Himself from the Pinnacle of the Temple.

The appeal comes in the form of a dare, urging Jesus to make use of his power for a mere exhibition, a power which was given wholly for service to humanity. Had the Savior failed to take the dare and cast himself down there could have been no service rendered thereby, but on the contrary, positive harm would have been done.

Had he (Jesus) been encircled with wonders, heralded by marvels, then he had led men by sense, not by conscience and reason, had reached them through their lowest and most vulgar, not through their highest and noblest qualities; and so they could have owed to him no birth from above, no real spiritual change.—Bible Study Manual as condensed from Fairbairn.

Note that Satan did not have the power to cast Jesus down, but he provided the opportunity and said, "Cast thyself down." Apply this to yourselves.

III. Asked to Worship Satan in order to Gain Worldly Power.

Christ's mission meant to him, poverty, and suffering for the simple comforts of life. From a worldly sense it also meant degradation and humiliation, and finally the terrible suffering on the cross.

To forsake his mission and join Satan meant worldly wealth, glory and dominion. In every temptation the question was, "Shall I let the gratification of a selfish desire come between me and my work of redeeming mankind?"

Suggestive Truth: "Temptations can be overcome, not by fleeing from the world, but by such whole hearted absorption in the work God has given us to do, as to leave no room for the tempter."

Application: What shall be your

attitude when you are tempted to gratify a desire for:

1. Tobacco?
2. Strong drink?
3. Tea and coffee?

What effect does a dare have upon us when we are thus tempted?

The first time a desire comes to gratify any passion think of this lesson, and ask the Lord to give you power to imitate the example set by the Savior.

Lesson 12. Beginning of Christ's Ministry.

[Fourth Sunday in March.]

Text: John 1:43; 2:1-12; 2:13-25; 3:1-21.

1. Marriage Feast at Cana.

John 2:1-3. Jesus had arrived at the little Galilean town of which Nathanael, the latest convert of the five, was a native (31:2). Here, at a marriage feast, was found the "mother of Jesus." She was in some charge on the occasion, perhaps as a relative. Various reasons have been suggested why Mary went to Jesus about the failure of the wine. The want was no doubt partly due to the sudden accession to the company which His arrival with his following had brought about. It was natural that she should tell her son, in whom she had always found a wise counselor. But the most natural explanation is that, cherishing her well-grounded faith in him as Messiah, seeing him now for the first time an openly accredited teacher, surrounded by believing disciples, catching up sympathetically the elevated tone of the company fresh from Jordan's banks, she believed that the hour of His public manifestation to Israel was come, and deemed it not unlikely that by some stroke of power He would relieve the present situation. If this be so, then it is easy to understand how the expression of her expectation should have been met as it was.—"Bible Study Manual" condensed from Laidlaw: "Miracles of Our Lord," pp. 38-40.

1. Lesson of the marriage feast at Cana.

Christ's first miracle at Cana was a sign that he came not to call his disciples out of the world and its ordinary duties, but to make men happier, nobler, better in the world. He willed that they should be hus-

bands and fathers, and citizens not eremites or monks. He would show that he approved the brightness of pure society and the mirth of innocent gatherings, no less than the ecstacies of the ascetic in the wilderness or the visions of the mystic in his solitary cell.—“Life of Christ,” Farrar, ch. X.

Leaving the mystery which arises here unresolved as being left without the key to open it, let us look at the simple, easy, unostentatious way in which the succeeding miracle was wrought. There stand—at the entrance, perhaps, of the dwelling—six water-pots of stone; Jesus saith to the servants, “Fill the water-pots with water.” They did so, filling them to the brim. Jesus saith, “Draw out now, and bear unto the governor of the feast.” They do so; it is not water, but choicest wine they bear!—Condensed from Hanna, “Life of Christ,” pp. 116, 117, by “Bible Study Manual.”

II. Cleansing the Temple.

1. The approach of the Passover.

John 2:13. We do not know how long Jesus’ residence in Cana lasted; but it cannot have been long before the approach of the Passover when Jesus prepared for his journey to the feast. He employed the last remaining days in visiting Capernaum with his friends. Certainly just as little now as at the marriage did Jesus appear in any way as a public character. It was in order to appear for the first time publicly that he went up to Jerusalem for the next feast of Passover, as soon as that approached—Condensed from Weiss: “Life of Christ,” vol. I, pp. 386 387, by “Bible Study Manual.”

2. The beginning of Christ’s public ministry.

John 2:14-17. Jerusalem was in its glory. The whole population was astir from the earliest morning to enjoy the cool of the day and the excitements of the Passover season. The streets were blocked by the crowds from all parts, who had to make their way to the Temple, past flocks of sheep, and droves of cattle.

Inside the Temple space, the noise and pressure were if possible, worse. The outer court, known as the Court of the Heathen, was, in part, covered with pens for sheep, goats, and cattle, for the feast and the thank-offering. It was, in fact, the great yearly fair of Jerusalem, and the crowds added to the din and tumult, till the services in the neighboring courts were sadly disturbed.

The provision for paying the tribute,

levied on all, for the support of the Temple, added to the distraction. The trade of exchanging money gave ready means for fraud, which was only too common.

Entering the polluted Temple space, and gazing round on the tumult and manifold defilements, Jesus could not remain impulsive. Hastily tying together some small cords, and advancing to the sellers of the sheep and oxen, he commanded them to leave the Temple, with their property, at once, and drove them and their beasts out of the gates. The tables of the money changers were overturned, and they themselves expelled. After long years the Temple was once more sacred to God. It was wholly in keeping with his office to act as Jesus had done.—Condensed from Giekie: “Life and Works of Christ,” vol. I, pp. 55-498, by “Bible Study Manual.”

3. Why no resistance.

Why did these chafferers content themselves with dark scowls and muttered mal-edictions, while they suffered their oxen and sheep to be chased into the streets and themselves ejected, and their money flung rolling on the floor, by one who was then young and unknown, and in the garb of a despised Galilean? Because sin is weakness; because there is in the world nothing so abject as a guilty conscience, nothing so invincible as the sweeping tide of a Godlike indignation against all that is base and wrong.—Condensed from Farrar: “Life of Christ,” ch. 13, by “Bible Study Manual.”

4. Jesus’ reply when his authority was challenged.

John 2:18, 19. Here was one who claimed a relationship to God as his Father, and a right over the Temple as his Father’s house which none but One could claim. The Jews go to him, therefore, and entering into an argument with him as to the rightness or wrongness of what he had done, rather admitting that if he were indeed a prophet, as he pretended to be, his act was justifiable; they proceed upon the assumption that he was bound to give to them some sign of his divine commission. But to this demand, coming, as he knew, from men whom no sign would convince of his Messiahship he had but this reply, “Destroy this Temple and in three days I will raise it up.”—Condensed from Hanna, “Life of Christ,” p. 127, by “Bible Study Manual.”

III. Nicodemus.

The Jews were looking for a ruler to come and save them by destroying their

enemies, a man who would rule the world with an iron hand and would condemn the wicked and save the righteous and place the wicked under heavy tribute. No doubt the rulers felt that they would be called to exalted positions because of their offices in the Jewish church.

The driving from the temple was such a bold act there was such phenomenal power accompanying Christ that some no doubt were led to believe that he really was the long looked for King of Israel. Nicodemus was one of these, and he lost no time in calling on the Savior, coming, purposely, at night. He wished to make a vivid impression upon this wonderful man and he greets him with a high compliment, which is not heeded by Jesus in the slightest degree. Christ proceeds at once to inform him that he, Nicodemus, is not even a member of the kingdom that he appears to be so much interested in and that he and all other men must be born again, in order to become members. He said he had not come to condemn the world because it is already condemned, but he came to redeem it from the condemnation. The responsibility lay with the individual. He could either believe and be saved or fail to believe and remain condemned. If it were ambition and for position that led this great rabbi to go to Jesus, he certainly got very little encouragement. He found that he was an

alien rather than a high official; that he must come into the kingdom like any other man; that the birth of the spirit that was to characterize him as a member of the kingdom, would not bring to him worldly power that would make him stand out distinct from the unsaved. He learned also that the ruler instead of being raised to a throne was to be placed upon the cross.

We learn here that purity of life is one of the essential things and no doubt Nicodemus was led to reflect whether it was his purity of life that had caused him to seek Christ at night or whether he had some other motive. Possibly no place in the Bible is faith, repentance and baptism taught more emphatically, and how binding it ought to be since it is taught by Christ himself.

Suggestive Truth: The Christian life leads one to appreciate the temporal needs of others and to give aid; to battle against evil wherever it is encountered; to teach the Gospel in its simplicity to all who seek.

Application: The lesson points out three of the most important phases of our work as followers of Christ. What are they?

Primary Department.

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Work for March.

Lesson 7. Jared.

Text: Book of Mormon, Ether 1, 2, 3; 6:1-13.

Aim: Our Heavenly Father hears and answers sincere prayers.

Memory Gem: "And thus will I bless thee, because this long time thou hast prayed unto me."

Picture: "Confusion of Tongues" Dore, No. 1959.

I. At the Confusion of Tongues.

1. Jared and his brother righteous.
2. Seek the Lord in prayer.
 - a. For themselves.
 - b. For their friends.
3. Prayers answered.

II. The Lord's Instructions.

III. The Journey.

1. In the wilderness.

2. To the promised land.

Review last lesson.

I. Not all the people were disobedient at the time of the building of the Tower of Babel. In fact, some of them were very righteous, prayerful people. Among these were a man named Jared and his brother. They had always served the Lord and had been greatly blessed by Him. In their distress, as at all other times, they sought the Lord in prayer. At the time the people's language was changed, Jared's brother prayed to the Lord not to change the language of him and his brother, so that they

might continue to understand each other. "And the Lord had compassion upon Jared; therefore He did not confound Jared; and Jared and his brother were not confounded."

Then they prayed again to the Lord, asking Him this time that the language of their friends and their families be not confounded. This prayer was answered also. We can imagine how thankful and happy were the little band of people. They were able to understand each other, to mingle together in their pleasures, their work, and their prayers.

II. Then they knew the Lord had a purpose in preserving their language. A third time the brother of Jared prayed unto the Lord, asking Him if they were to be driven from the land, and, if so, where they should go. And the Lord answered and said: "Go and gather thy flocks, both male and female, of every kind; and also of the seed of the earth of every kind; and thy families; and also thy brother Jared and his families; and also thy friends and their families. And when thou hast done this, thou shalt go at the head of them down into the valley, which is northward. And there will I meet thee, and I will go before thee into a land which is choice above all the lands of the earth."

"And there will I bless thee and thy seed, and raise up unto me of thy seed, and of the seed of thy brother, and they who shall go with thee, a great nation. And there shall be none greater than the nation which I shall raise up unto me of thy seed, upon all the face of the earth. And thus I will do unto thee because this long time you have cried unto me."

III. So, in obedience unto the command of the Lord, Jared and his family, his brother and his family, and their friends, about twenty-two in all, began their journey into the wilderness. They were guided by the Lord to the shores of the great ocean, where they lived for four years. Then, in obedience to God's command, eight

vessels were built, and this people crossed the ocean to America. When they had landed, they bowed down and prayed to God, thanking Him for caring for them during the journey and for bringing them in safety to the promised land. They went forth on the face of the land and began to till the earth.

How did Jared and his brother and their friends differ from the other people living upon the earth at that time?

How did our Heavenly Father bless them?

In what other way?

Why were their prayers answered?

How must we live to have our prayers answered?

Lesson 8. Abraham's Early Life.

Text: Genesis 12: 1-10; Pearl of Great Price, Abraham 1, 2.

Aim: Our Heavenly Father blesses those who serve him.

Memory Gem: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Picture: "Abraham Journeying into the Land of Canaan." Dore No. 2103 I. Chaldeans.

1. Forgot the Lord (a) Worshiped idols.

II. Abraham.

1. Served the Lord.

2. Protected by Him.

3. Led to the promised land.

Review last lesson.

What are some of the things our Heavenly Father has given us? (Children may answer that He has given them parents, brothers, and sisters, friends, teachers, homes, clothes, food, health, etc., etc.).

How has our Heavenly Father ever answered your prayers?

Let us think of things our Heavenly Father can do. He can make the grass grow, the birds sing, the flowers bloom. He makes the stars shine, the wind blow, the rivers run. He can answer our prayers. He can heal us when we are sick. He can make us see, hear, talk, think. There is nothing our Heavenly Father can not do.

What can we do for him in return for all His blessings? We can love, praise and serve Him. We should love, praise and serve Him more than anyone else.

Even though the Lord does bless His children so much, sometimes they forget Him and displease Him because they listen to the wicked spirit.

I. A long time after the people had built the great Tower of Babel and the Lord had scattered them in different lands, they again forgot Him. Not only did they forget Him, but they made other gods that they praised and worshiped. The people made these gods, or idols, out of wood, iron, gold or other things. Some were very ugly. Perhaps they would cut down a tree and make it into some ugly image. Of course, these idols were only made by man, so they could not see, or hear, or feel, or talk, or think, or move, and yet these people listened to the wicked spirit so much that they would bow down and worship them. They did not pray to their Heavenly Father, who could hear and answer their prayers, but they prayed to these idols, which could not even see or hear them.

II. There was one man who would not bow down and worship the idols, even though all the people around him did. He listened to the good spirit. This man's name was Abraham, and he worshiped the Lord. He knew "Thou shalt worship the Lord thy God and Him only shalt thou serve." The Lord was pleased with Abraham and loved him. But because Abraham would not worship the idols, the people got angry at him and sought to kill him.

One time these wicked people were ready to kill him. Abraham knew that the God he worshiped could hear and answer his prayers, so he prayed to our Heavenly Father to help him. Our Heavenly Father heard Abraham's prayer and sent an angel to cut the cords that bound him and set him free.

The Lord did not want Abraham to

live among this wicked people, so He told him He would lead him to another land, a promised land.

Abraham was rich. He had gold and silver, many cattle and servants. He took these and his wife and a few relatives and left that wicked land. He left his home and his people so he could worship the Lord as he knew he was right. He had a long journey. There were no trains and hotels then. He had to carry a great deal of food and live in tents.

Abraham never forgot his Heavenly Father and he built altars and offered sacrifices to Him. The Lord was with him and guided and instructed him. There was a famine but the Lord told him where to go and what to do to get food and safety.

At last Abraham and his company reached the land of Canaan—the promised land. It was a choice land—a land of rivers and flowers, of fruit and sunshine. The Lord told him to go out and look to the north, to the east, to the south and to the west, and all the land he could see should be his. The Lord also told him that he should have many relatives and that all good people should love him and call him "Father of the Faithful."

Why did the Lord so bless Abraham?
(Because he worshiped and served Him.)

What should we and everybody in the world remember that Abraham knew?
("Thou shalt worship the Lord thy God, and Him only shalt thou serve.")

Lesson 9. Abraham and Isaac.

Text: Genesis 18:1-16; 22.

Aim: Implicit obedience to God brings great blessings.

Memory Gem: "In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Picture: "Trial of Abraham's Faith." Dore, No. 1960.

I. Visit of the Angels.

1. Entertained by Abraham.
2. Their promise to him.

II. Birth of Isaac.

1. Child of promise.

III. The Offering.

1. The test.

2. Abraham's faith and obedience.

3. The blessing.

Review last lesson.

I am going to tell you this morning some wonderful things which took place many years ago. In a large, neat tent which stood in the midst of a beautiful grove in the plains of Mamre there lived a man and his wife. The man's name was Abraham, and his wife's name was Sarah.

I. At the time of which I speak, Abraham and Sarah were almost one hundred years old. If you will count one hundred slowly, you will get an idea of the age of those good people.

One day as Abraham sat resting himself in the doorway of his tent, he looked up and saw three strange men coming towards him. He quickly arose and went out to meet them.

As he came up to them he saw, to his surprise and joy, that they were angels of God. His heart beat fast. Why had they come? What important message had they brought him? Abraham bowed down before his heavenly visitors, and welcomed them to his humble abode. He invited them to sit down in the shade of a tree while he washed their feet and while his wife, Sarah, prepared them something to eat.

After having refreshed themselves with bread and butter, milk and meat, the angels said to Abraham, "Abraham, we have been sent by the Lord to tell you that your wife Sarah is going to become the mother of a baby boy."

Abraham was so astonished on hearing the news that he could not speak for some time. He just stood looking at the angel who had told him the glad tidings. He, however, believed all the angel said. On hearing the heavenly messenger tell her hus-

band that she would be the mother of a baby boy, Sarah, who was inside the tent, laughed aloud. She could hardly believe that such a thing could come to pass, seeing that she was so old.

The angel heard Sarah laugh. He went to the door of the tent and said in a solemn voice, "Sarah, why did you laugh? Is anything too hard for the Lord?"

Sarah felt ashamed at having doubted the truth of the angel's message.

II. Days and weeks and months passed by. At last the time came that was spoken of by the angel, and to the great delight of Abraham and Sarah, a dear, sweet baby boy was born to them.

When the babe was eight days old he was christened by his father and given the name of Isaac. The little one was the joy and delight of his parents. He had come to them as a special blessing from the Lord; they would take the greatest care of him, and teach him to become a wise and good man.

Isaac grew and became a fine, bright boy. He used to go out in the fields with his father and watch the sheep and cattle feed on the fresh grass, and the little lambs play in the warm sun. And when he would be returning he would gather armfuls of sticks for his mother's fires.

III. And now I am going to tell you of a great trial which one day came to Isaac's father. The Lord said to Abraham, "Abraham, I want you to take your boy Isaac up to the top of a mount, and there offer him up as a sacrifice to me."

I cannot tell you how sad the good man felt when he heard these words. A terrible pain pierced his heart, and the tears began to run down his aged cheeks. What did he do? He simply bowed his head and said, "The Lord's will be done."

At the appointed time Abraham took Isaac and two other young men and set out for the place where the

sacrifice was to be made. Abraham had not told his son what the Lord had commanded him to do.

When they came to the foot of the mount, Abraham told the young men to remain there while he and Isaac went up to the top of the mount to worship the Lord.

As they were going up the side of the mount, Isaac said to his father: "Behold the fire and the wood, but where is the lamb for a burnt offering?" But Abraham could not tell his son even at that time. He placed his hand upon his head, and looking down into his sweet, innocent face, said: "My son, God will provide Himself a lamb for a burnt offering."

At last the top of the mount was reached. Abraham built an altar of stones and placed fire and wood upon it. The dreaded moment had at last arrived. Abraham drew his darling boy to him, and with trembling lips told him that he was to be the sacrifice. The brave little fellow uttered not a word against the command of the Lord. He felt that God knew best. So he suffered his father to bind him and place him upon the altar.

Abraham raised his knife, and was just in the act of slaying his son, when the angel of the Lord called to him out of heaven, saying: "Abraham, lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

Abraham looked around and saw in a thicket close by a ram caught by the horns, so he went and got the ram and offered up the animal in the place of his son Isaac.

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, In thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice."

Abraham and Isaac returned to their tent rejoicing, and told Sarah all that had taken place. She joined her husband in praising the Lord for sparing

the life of their son. Because of his great faith Abraham was called "The Father of the Faithful."

Tell about the angels' visit to Abraham. What promise did they give?

How did Sarah act on hearing what the angel said?

What did the heavenly messenger say to her?

Tell about the fulfillment of the promise.

Tell of the way in which Abraham was tried.

What did the voice from heaven say that showed how much the Lord was pleased with Abraham?

Note.—The picture for this lesson is a most beautiful one. After telling the story and asking questions upon the lesson, show the picture and let the children talk freely about it. If they fail to note the beauty of Isaac's form and face, Abraham's sorrowful expression, and the vegetation on the mountain side, ask questions that shall lead them to do so. Then get the children to picture the happiness of the return home.

Lesson 10. Hagar and Ishmael.

Text: Genesis 16, 21.

Aim: Prayer and submission to the will of the Lord bring comfort and protection.

Memory Gem: "Fear not; for God hath heard the voice of the lad where he is."

Picture: "Hagar and Ishmael in the Desert." Liska, No. 2100.

I. Hagar.

1. Sarah's handmaid.
2. Subsequently Abraham's wife.
3. Her unhappiness.
4. Receives comfort from the Lord.

II. Ishmael's birth and boyhood.

1. A promised son.
2. For fourteen years the only son.
3. His conduct towards Sarah.
4. Result.

III. In the wilderness.

1. Journey towards Egypt.
2. Lost.
3. Saved by the Lord.

Review last lesson.

1. Abraham had two wives. His

first wife was named Sarah, the woman you hear about in the lesson last Sunday. Today I am going to tell you about Abraham's second wife. She was an Egyptian, and her name was Hagar.

This is how Abraham came to take Hagar to be his wife; Hagar was Sarah's maid. She had lived with Abraham and Sarah for a number of years. They liked her very much, for she had performed all her duties faithfully.

Abraham and Sarah were growing old. They had no children—that was many years before Isaac was born.

One evening as Abraham and Sarah sat together, Sarah said to her husband, "Abraham, I am very sorry that we have not got any children. I wish we had, if it were only one. I have thought seriously over this matter lately, and do you know what I have decided to do?" Abraham answered that he did not.

"Well," said Sarah, "I am going to give you my maid, Hagar, to be your wife. Perhaps we shall be blessed with children by her."

Abraham felt very happy when he heard what Sarah had decided to do, for he had often wished for children, too. So he took Hagar as his wife.

Some time after Hagar had become Abraham's wife, she began to make fun of Sarah and to say unkind things to her.

Sarah's feelings were so terribly hurt that she told Abraham that Hagar would have to go and live some other place.

Hagar started out to seek for a new home. After traveling for a long time she became tired and sat down to rest beside a fountain of water. She regretted having spoken unkindly to Sarah, and felt sorry for the trouble she had brought into the home.

She had sat looking into the water for some time, and as she raised her eyes, to her great surprise there stood beside her an angel of the Lord.

II. The angel asked her why she

was in that place and where she was going. Hagar told the heavenly messenger what had happened. He comforted her by telling her that she would be blessed with a baby boy whose name should be Ishmael. He then told her to return to Sarah and Abraham, and to ask their forgiveness.

Hagar did as the angel commanded her. She was freely forgiven by Abraham and Sarah, and for many years they lived happily together.

When Ishmael was fourteen years of age, and soon after Isaac, Sarah's son, was born, trouble broke out again in Abraham's family. It was caused by Hagar's son making mock of Sarah.

Sarah told Abraham of Ishmael's conduct and requested him to send Hagar and her son to their own people in Egypt. Abraham did not like to send Hagar away, but the Lord told him to do so.

Abraham arose early the next morning and prepared food for Hagar and Ishmael on their journey, also a leatheren bottle of cold, fresh water. When they were ready to start, Abraham bade them good-by, and Hagar and her son set out for Egypt.

They traveled for a long time. Then a serious thing happened—the mother and child got lost in the wilderness of Beer-sheba.

To add to their misery the water in the bottle was exhausted, and Hagar and Ishmael were almost perishing with thirst. It was a terrible trial to the poor mother to see her child suffering for a drink of water.

Ishmael began to cry piteously, and then Hagar broke down and began to cry also. The boy became so exhausted that the mother thought his end had come, so she laid him down under some bushes, and went and sat down a distance off, that she might not see him die.

Now, what do you think happened?

The angel of the Lord called to Hagar out of heaven and said, "Fear not; for God hath heard the voice of

the lad where he is." Then he told her to go and lift the lad and hold him in her arms. She did so. Then, to her great surprise, she saw, a short distance away, a well of water. She carried her darling boy to the well and quenched his thirst. After which she took a drink herself, and also filled the bottle. Then she lifted her voice in praise to God, for saving the life of herself and child.

The angel of the Lord told Hagar that God would bless Ishmael and that

He would make him a great nation, because he was a son of Abraham. All that the angel told Hagar has come to pass.

Hagar was Sarah's handmaid. How did she come to be Abraham's wife?

When Ishmael was fourteen years old what happened?

What happened to Hagar and Ishmael in the wilderness?

How were they preserved?

How do we show that we are willing to do God's will?

Kindergarten Department.

Robert Lindsay McGhie, Chairman; assisted by Beulah Woolley and Elmina Taylor.

OUTLINE FOR MARCH.

[Prepared by Sister Beulah Woolley.]

1—Picture Day. Emphasize aims of last month's lesson.

2—The Last Supper.

Text: Matt. 26:17-30; Mark 14:12-26; Luke 22:7-24; John 13:1-35.

Aim: By partaking of the Sacrament worthily, we express a desire to remember Christ and a willingness to keep His commandments.

3—The Death of Jesus.

Text: Matt. 27:24-66; Mark 15:15-47; Luke 23:24-56; John 19:16-42.

Aim: True greatness consists in losing self for the good of others.

4—The Resurrection of Christ.

Text: Matt. 28; Mark 16; Luke 24; John 20.

Aim: There is no death: what seems so is transition.

5—Retell the Resurrection.

The Aim of Our Work.

There is nothing more important to us than to have high aims for right living; and surely in our teaching it is very essential that we have proper aims, for "The aim is to the lesson what the spirit is to the body—the vital part."

The big aim of our Sunday School Kindergarten teacher should be to help her children to become true Latter-day Saints. To do this, she must help the child to understand his relation to God, his relation to fellow man and his duty to self.

Our work is so outlined that gener-

ally there is one aim or truth to be applied each month, and the work for each Sunday morning is planned to be a harmonious whole, with the truth of the lesson emphasized in song and game as well as story. But the teacher should ever keep in mind the *big* aims. Whenever opportunity presents itself she should develop the child's faith in and love for God, and help him to treat others as he should.

She will not wait for the second Sunday in March to help the child partake of the Sacrament with proper spirit, but spend a few moments each Sunday, perhaps before beginning the day's work, on the subject, until he

partakes of it as he should. She understands that one way to develop faith in and love for God is to pray. She is going to lead the child to the proper attitude of and feeling for prayer and benediction, and tell of God's goodness in answering prayers—not waiting for the lesson of Hannah's prayer for her son.

She must lead him each Sunday to a more reverential spirit for the house of God, the Sacrament and all things sacred. She is to keep in mind the need of each child loving Sunday School and work for that result.

She must help him understand and love the great law of obedience—to God's laws, to His servants and to the parents who are the earthly representatives of the Heavenly Father. She cannot do all for the child in January. What good would those beautiful lessons be if in March the Superintendent should ask to have certain rules carried out before the child and the teacher ignore them; or for mother to tell her child to do a certain thing and then the teacher to require the opposite in Sunday School.

She cannot wait for June to help the child to see in every man a child of God, a brother and an equal. Each Sunday she must watch for a chance to lead him to do some act of kindness or helpfulness. Little children cannot be together without need of guidance in acts of politeness and consideration of each other's rights.

She must ever keep in mind the individual child and help each to appreciate the fact that our bodies are tabernacle of divine spirits. Help him to think and feel aright; to choose the good and act it; and to rely upon himself. She is to remember to do nothing for the child that he can possibly do for himself. Her work is to lead him to see the great fundamental truths so that he can act for himself.

WORK FOR MARCH.

In order to have the lesson of the Resurrection come on Easter Sunday,

it will be necessary to rearrange the work for March and April.

Suggestive Songs.

"Little White Snowdrop," Kindergarten Plan Book, p. 42.

"Nat's Easter Story," "Song Stories for the Kindergarten," Mildred and Patty Hill, p. 37.

"The Alder by the River," JUVENILE INSTRUCTOR, March, 1910, p. 129.

Finger Plays. Select from Emelie Poullsson's Finger Plays, The Hen and Chickens, The Little Plant, or The Caterpillar.

Rest Exercises.

Flying Birds. Have children stand, turn as for marching, raise their arms horizontally and bend elbows slightly, enough to aid in stretching the arms outward. If you have no musical instrument hum an appropriate tune in waltz time.

Butterflies. Start out as for birds, but have arms raise until they almost meet and downward. Use a different tune.

The Awakening Flowers. Step with the left foot backward, bend the left knee to the floor and bow head and arms on right knee to represent sleeping seeds or flowers. One child might be chosen for the sunshine to wake them up. It will be easy to rise from this position.

A cocoon can be represented in the same way.

Memory Gem.

See the land, her Easter keeping,
Rises as her Maker rose,
Seeds so long in darkness sleeping
Burst, at last, from winter's snows.
—Kingsley.

Pictures.

The Last Supper, Leonardo Da Vinci, No. 169.

Jesus Washing the Disciples' Feet, A. Bida, No. 2184.

Christ Bearing His Cross, Hoffman, No. 1050.

Three Marys at the Tomb, Spurgenberg, No. 1955.

Holy Women at the Tomb, Bouguereau, No. 2043.

Easter Morning, Hoffman, No. 813.

Touch Me Not, Schoenen, No. 866.

Ascension of Christ, G. Biermann, No. 1984.

The numbers are for the Brown Picture, George P. Brown & Co., Beverly, Mass. For group work the 1-cent pictures are all right. If you send for all you will find them a great help in presenting the lessons.

Nature Work.

Thorough preparation of the month's work should be made by teachers. It will necessarily differ with the locality. In the north there may not be signs of the awakening; in the south just the opposite. But if there are no birds coming back, streams running, or butterflies coming forth, there are the plants, the egg, and the sleep at night.

Get all the help you can from books, magazines, your own observations. See JUVENILE INSTRUCTOR for March, 1911 and 1912. Also Kindergarten Plan Book, pp. 37-39, 143.

Use objects to help. Take to Sunday School the early spring flowers, a branch with the leaf-buds swelling, brown and green grasses, cocoon, and at least a picture of butterflies, and the bulb and Easter lily.

"That teacher will best teach this lesson whose eyes and ears are open to the wonders of the springtime, and whose heart is attuned to nature's renewal of life, to whom the birds are truly friends, and who watches for their return as she would await the return of human friends: who feels as that nature-poet, Wordsworth, felt when he wrote,

"In this sequestered nook how sweet
To sit upon my orchard seat;
And birds and flowers once more to greet,
My last year's friends together."

"She will be able to touch her children's eyes, and make them quick to

see the delicate beauty in the Father's early flowers, and the perfection of His miniature unfolding leaves. She will touch their ears, so that the songs of God's birds shall not escape them, and they shall find music in the hum of insects and the whispering of leaves. Moreover, she will make all these magical sights and sounds the evidences to them of a loving Father's care."—Frances W. Danielson, in Beginners' Teachers' Text Book.

Do not try to give too much in one Sunday. There are five Sundays in this month. Make a definite plan to follow. This is a suggestive plan which might be followed in some localities:

FIRST SUNDAY—NATURE'S SLEEP.

What do we see out on the ground? What is lying asleep under the ice and snow? How do the trees look? Are they always going to stay that way? What will help the flowers and trees to awaken? Who causes the sun to shine and the wind to blow?

Teach first verse of "Waiting to Grow."

SECOND SUNDAY—THE BEGINNING OF THE AWAKENING.

(Have signs of spring scattered about the room—bits of grass, tiny sprouting leaf buds, pussy willows and flowers.) I'm going to see who has bright eyes this morning. Ruth, you may look all around the room, and perhaps you will find something that will help you tell a story about the flowers or trees waking up from their long winter nap. Now, show it to us all and tell us what it is. Let several children do the same until all the objects are found. How do you think the flowers feel to be waking up? Who made these glad trees and flowers? And whom did He make them for?

There is a song which says "The seeds and flowers are sleeping sound," etc. We can learn it.

THIRD SUNDAY—THE BIRDS.

Show pictures of birds and let the children tell where they have been all winter. Let them tell of the birds they have seen during the week. Learn "The singing birds come back again at Easter time, at Easter time."

FOURTH SUNDAY—EASTER EGG.

Let the children tell of their Easter eggs. Do you know why we think of eggs at Easter time? What have I here? (Show egg.) Suppose I should take it home and put it in a nest and old mother hen should sit on it for three weeks—what would happen? Could you tell that some day a beautiful little chick might crack open this shell just by looking at it? Do you think the kind friends, after they had put Jesus' body away and rolled the stone over the door could see how Jesus could ever get out? But He knew the way—we are going to have that story today. And who knows the way that an egg like this may become a little chick?

FIFTH SUNDAY—THE COCOON AND BUTTERFLY.

What have I here? (Show cocoon or leaf.) What is sleeping inside? What is going to happen very soon now that the sunshine is warmer? I shall take it back to the bush because it may come out before next Sunday. Can you tell me who built this little cradle? (Show picture of caterpillar.) Could the caterpillar do many things? What can the butterfly do? Where does it fly? What can it see? Tell me about the butterflies you have seen. The butterfly reminds me of what will happen to us some day. We must take a long sleep, just as Mary's grandma is now and Harold's baby sister—but some day when the sleep is over we will be glad and free like the butterfly, if we do what's right. Who is going to wake us?

BIBLE LESSONS FOR THE MONTH.

FIRST SUNDAY.

Review or retell Jesus Blessing Lit-

tle Children, or the Widow's Mite. With the younger children a retelling is perhaps better, while by means of pictures the older children will be able to answer your questions and give the lessons themselves. Study your children and learn just how much new material to give them.

This Sunday you might show other pictures of Jesus healing the sick, or making the blind to see, or any of His good works; and let the children tell what they see. In this way they will get a broader knowledge of His labors while on the earth.

SECOND SUNDAY—THE LAST SUPPER.

(Study your lesson from the Bible text and work your aim through it. Do not tell it from just reading this. This is meant merely to help new teachers who do not yet know how to adapt the Bible story.)

Just before we came to our class room this morning what was passed to us? What was spread over the table before the sacrament things were put on? Everything was made clean and orderly, wasn't it? What did you do while Brother —— blessed the bread? How did we sit while it was being passed? How much bread did you take? How much water when it was passed to you? Of whom were we to think when we partook of the sacrament? Would you like to hear the story of the very first sacrament that was ever passed?

It happened a long time ago when Jesus was on the earth. It was nearly time for the feast day, a thanksgiving feast held in Jerusalem. Jesus told Peter and John to make ready for the feast. He said, "Behold, when ye are entered unto the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in.

"And ye shall say unto the good man of the house, the Master saith unto thee, Where is the guest chanc-

ber, where I shall eat the passover with my disciples?

"And he shall shew you a large upper room furnished, there make ready."

So they went and found everything as Jesus had said. Up stairs they went to a long room with white walls and ceiling. Everything was clean. But you would think it a strange room for the table was very low, and there wasn't a chair in the room. There was just low benches around the table with cushions on them for seats. There was a pitcher of water by the door—you could never guess why. You see the people in those days never wore shoes—just sandals strapped over the bottoms of their feet which they always slipped off before going into a house. Then a servant would wash the dust off their feet, but there was to be no servant that night.

The white cloth was spread over the table, the proper kind of bread brought, for they ate just certain things at this supper,—some good pure wine, and the lamb and everything was ready when Jesus came. His twelve disciples were there and He told them He wanted to eat with them before He should suffer.

They went to sit down at the table, but what do you think! They all wanted to sit nearest Jesus. Every one was selfish and wanted the best seat, for the greatest, they thought, should sit by Jesus. Now this made Him very sad. He was going to give the Sacrament for the first time, but they were not ready. At last they were seated. Perhaps as this picture tells us, with Jesus in the center.

Then he did something that made every man there ashamed of himself. He got up from the table, fixed a towel in front of Him, poured some water out of the pitcher and washed every man's feet. (Show picture.) He let them know that if they wanted to be truly great and please Him they would have to think and work for others. They went back to the table and the

supper, but still they were not ready for the Sacrament. One of the men at the table was very wicked. Jesus knew it. So as they ate Jesus said, "Verily I say unto you, one of you shall betray me." They all looked sorry, for that was a dreadful thing to do, and each said, "Lord, is it I?" When Jesus told Judas that he was the one, he left the table and went away.

They sat at the table for a long time, for Jesus had so much to say to them. I can't tell you all He said, but one very important thing was "A new commandment I give unto you, That you love one another," and another was "If you love me, keep my commandments."

Now the disciples did want to do what Jesus told them, and they loved each other and Jesus knew they were ready to have the Sacrament. So he took some bread and blessed it and broke it and passed it to his disciples and said: "Take, eat; this is my body." Then he blessed a cup of wine and passed it to them and told them to drink. He told them that they should do this often to remember Him and that is why we have the Sacrament each Sunday.

Application. What must we do to take the Sacrament worthily? What was the new commandment He gave? We should be sure our hearts and hands are clean and pure. How can we keep our hearts pure? There are two ways to keep our hands clean and pure; what are they? We'll see how many are clean and pure by next Sunday.

THIRD SUNDAY—THE DEATH OF JESUS.

For more detailed development of lesson see JUVENILE INSTRUCTOR for March, 1911 or 1912.

If you have pictures of Jesus on the wall let the children tell you about them, or show them some which tell of his life mission. You see Jesus came to the earth to show people how to live and how to love, and to help them. But there was still something

more than all that He came to the earth to do. You see, every one who comes to this earth has to die just as little —— did. We can't see him now, but some day we will in a very beautiful home, much lovelier than this, if we do what Jesus taught us to do. Now this could never be if Jesus had not come to the earth and died.

It happened that all the people did not love Jesus and they wanted to get Him away, so they planned to kill Him. He knew all about it, so after he had had the supper with His disciples He went out in the garden to pray to Heavenly Father to help Him do His will. Then a crowd of wicked men took Him. They were not kind to Him and the ruler of the land at last said they could do anything they wanted to with Him. So they said, "We will crucify Him, we will hang Him on a cross." So they took a cross like this, (illustrate or show picture), then gave it to Him to carry. It was a heavy load and some women saw Him and cried, they felt so sorry. But when Jesus saw them He thought of their sorrow, not His, and said: "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

At last they were at Calvary, where Jesus was to be hung on the cross. The pain was terrible as He was raised up, but He thought of what the wicked men were doing and prayed to Heavenly Father, "Father, forgive them, for they know not what they do." On each side of Jesus thieves were hanging on crosses. They were in pain, too, but not like Jesus was. One of them asked why He did not save Himself and them, too. Jesus could have done so, but you remember He was going to die so that some day we could all be happy. These men who were with Him had done wrong and deserved to be punished, but Jesus was

sorry for them and said, "Today thou shalt be with me in paradise." That surely made the wicked men feel better.

It was such a long time to be hanging on the cross. Most people would have thought only of their sorrow; but Jesus looked down and saw His poor heartbroken mother. He also saw John the disciple He loved best. He knew John would take good care of His mother, so He told him to take her to his home and he did so right away.

Once he said, "I thirst." It was the only time He spoke of this suffering, but when a kind soldier lifted a sponge to His lips He did not drink. He was willing to suffer it all for us.

The very last words were to His Heavenly Father. Just before He died He said, "Father, into Thy hands I commend my spirit." Then it was all over. Best of all He had given His life for all the people in the world.

Kind friends took His body from the cross, wrapped it in beautiful linen and laid it in a rich man's tomb who would rather have Jesus buried there than himself. They rolled a big stone over the door and then went away. They thought they would never see Jesus again, and were very sorrowful, but they did. We shall hear about that next Sunday.

Application. I wonder what we can do to think of others and forget all about ourselves. Sometimes, perhaps, mother will need you when you are having the best kind of play. What can you do?

Perhaps your tooth will ache and you will cry until mother's head aches. Do you think you could remember what Jesus did?

FOURTH SUNDAY—THE RESURRECTION.

FIFTH SUNDAY—RETELL THE RESURRECTION.

See lesson as given in JUVENILE INSTRUCTOR, March, 1911.



"DID YOU SPEAK?"

J. A. BYWATER

Humane Day Stories.

Our Debt to Animals.

Humanity has every reason to be grateful to birds and animals. They have taught us many of our most useful arts.

It was the beaver that showed us the possibilities of building under water; the bee brought us the conception of regularity in building; the spider instructed us in the art of weaving and suspending a net.

Man learned how to build ships from the fish; how to dig holes from the badger; and the frog gave him his first swimming lesson.

Birds are the oldest masters of basket work. It was a little bird that taught us how to sew. In making his nest, he carefully sews green leaves together, using a fibre for thread, and his sharp, slender bill for a needle. He is called the tailorbird. Who knows but that it was his habit of lining his nest with down plucked from his own breast that set the fashion for feather beds?

Birds have suggested the idea for many an invention. Indeed, it was the

flight of birds that furnished the basic principle for the aeroplane.

The grouse supplied the pattern for snowshoes, by means of which people are enabled to travel for many miles on the crust of the snow. One day an Indian was struggling through the snow while hunting for game. A great bird suddenly swept past him and he raised his bow and shot it. It was a ruffed grouse. The Indian examined its feet, which were broad and flat and long, horny fringe growing about each toe. The next day he saw another grouse, but this time he did not kill it. Instead, he watched to see how it used its queer feet. He saw that it walked with great ease over the snow, and concluded that it was the peculiar formation of the feet that enabled it to do so. He then made large, flat shoes for himself, exactly the shape of the bird's feet.

Sagacity of the Rat.

The common rat is disliked by every one, and with good reason too, as he is a bold thief, robbing the poultry

yard of its plumpest little chickens and ducklings, stealing the housekeeper's butter and candles, and, indeed, devouring everything eatable that comes his way, without shame or compunction. It is even asserted that a very hungry rat will attack an undefended baby, while it is well known that in the sewers of London and Paris, where these vicious creatures swarm in multitudes, they will unite to attack any man whose duty leads him down into these dark and noisome places. Few cats will venture to tackle a full-grown male rat, and even some dogs who attempt to measure their strength against

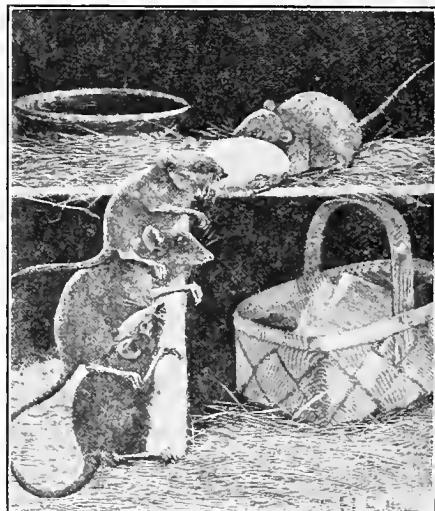
makes one feel that he deserves to succeed in his nefarious attempts. Many persons have asserted that they have seen a rat roll an egg out of a hen's nest, guide it carefully, perhaps with the help of one of his relatives, to his hole, where, if it cannot be taken further, they will contrive to break the shell, so as to enjoy a feast on its contents. Indeed, it has been asserted that rats, in their eager desire to obtain eggs, of which they are very fond, will unite their forces, and plan some method of mutual help—such as is represented in the picture before us—which from its very audacity and cleverness, deserves to be crowned with success. Let us hope that when the coveted dainty has been secured, the four robbers who have combined to steal it may divide the contents of the egg-shell fairly.

The Flicker.

The law classes my friend the flicker as an insectivorous bird, but I prefer to call him a song bird, and one of the dearest song birds, with a laugh as full of good cheer as one could wish. How Audubon loved him! I remember to have been taken severely to task by a critic for having spoken of the music of the woodpecker.

Well, the flicker is a woodpecker, and, whether calling or drumming, he is musical. There is such a thing, too, as singing to the eye, and this the flicker does to perfection. His golden wings, his mottled breast, his beautiful neck-band of red, his leisurely springing flight, are a part of the great inner music of Nature.

The flicker is the very embodiment of the health, the grace, the eternal youth of out-of-doors. "Quick, quick, quick!" is his hearty call across the hills. "Cheer up! Cheer up!" he says to the downcast, to the despondent who goes into the woods for a day's tramp and tonic. And then his drum! Winter and summer he beats



his, are fain to run away howling after the first bite from his sharp and strong teeth. Can anything good be said of such an animal as this? Not much, perhaps, but this at least can be said, that the rat is a wonderfully sagacious and wise creature. It is hardly possible to administer arsenic or strichnine to him as he seems to detect the poison by his acute sense of smell; while if he has set his heart on obtaining some awkwardly large and smooth dainty, such as an egg, one may feel quite sure that it won't be his fault if he does not succeed in obtaining it. Indeed, his perseverance in such matters almost

the march of the lusty, well-rounded life.

"Only a woodpecker," the hunter says who bowls him over for fun. "Only a woodpecker!" How long shall we read and forget:

"He prayeth best who loveth best
All things both great and small!"

A Good Man's Tenderness.

This story is told of him to whom we owe our wonderful railway system:

George Stephenson went one day into an upper room of his house and closed the window. It had been left open a long time because of the great

one place in the room, where Stephenson saw a nest—that little bird's nest. The poor bird looked at it, took the sad story in at a glance, and fluttered down to the floor, broken-hearted, almost dead.

Stephenson, drawing near to look, was filled with sadness. There sat the mother bird and under it four little young ones, mother and young all seeming to be dead. Stephenson lifted the exhausted bird from the floor, the worm it had long and bravely struggled to bring to its home and young still in its beak, and carefully tried to revive it, but all his efforts were in vain. It speedily died, and the great man grieved over the mishap.



heat; but now the weather was becoming cooler, and so Mr. Stephenson thought that it would be well to shut it. He little knew at the time what he was doing.

Two or three days afterwards, however, he chanced to observe a bird flying against that same window, and beating against it with all its might again and again, as if trying to break it. His sympathy and curiosity were aroused. "What could the little thing want?

He at once went to the room and opened the window to see. The window opened, the bird flew straight to

The Squirrel That Loved Music.

I had just read about a sportsman who one day in the woods sat very still and began to whistle an air to a red squirrel on a tree. "In a twinkling," says he, "the little fellow sat up, leaned his head to one side, and listened. A moment after he had scrambled down the trunk; and, when within a few yards, he sat up and listened again. Pretty soon he jumped upon the pile of rails on which I was, came within four feet of me, and sat up, made an umbrella of his bushy tail, and looked straight at me, his little eyes beaming with pleasure. Then I changed the tune, and chut! away he skipped! But before long he came back to his seat on the rails, and, as I watched him, it actually seemed as if he were trying to pucker up his mouth to whistle. I changed the tune again. But this time he looked so funny, as he scampered off, that I burst out laughing, and he came back no more. I had much more enjoyment out of the squirrel than if I had shot him."—*St. Nicholas*.

Sagacity of a Horse.

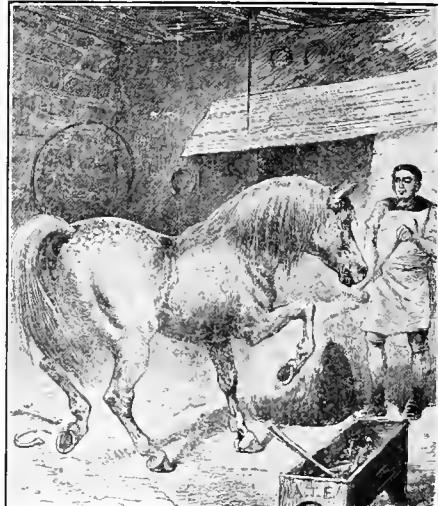
The late Mr. J. Lane, of Frescombe, Gloucestershire, on his returning home

one day, turned his horse into a field. A few days before this the horse had been shod, and had been "pinched" in the shoeing of one foot. Next morning Mr. Lane missed the horse. He caused an active search to be made in the neighborhood, when he learned the

posed loss, when the farrier laughingly replied, "Oh, the horse has been here and got better shod, and has gone home again!" This they found to be actually the case.

Use of the Currycomb.

Proper grooming, feeding and driving is all a horse needs to make him the noblest animal on earth; therefore, be generous in the use of the comb and brush, especially the brush. In using a currycomb, see that the teeth are not bent. Such a comb is an instrument of torture. Teach the boys to use it gently, as many horses are given ugly tempers by cruel and careless currying. To hurt a horse will cause him to hate the operation and the operator.



following curious story. The animal, it is supposed, feeling the foot to be uncomfortable, made his way out of the field, by lifting the gate off the hinges with his teeth! He went straight to the farrier's shop where he had been shod, a distance of a mile and a half. The horse advanced to the forge, and held up his ailing foot. The farrier examined the hoof, and discovered the injury. He took off the shoe, and replaced it more carefully, on which the horse set off at a merry pace for his well-known pasture. Shortly afterwards Mr. Lane's servants, who were in search of the horse, passed the farrier's shop, and mentioned their sup-



Courtesy of *Our Dumb Animals*
BEFORE THE JURY.

"THE NOBLEST types of men and women are never devoid of that sympathy which manifests itself in kindness for every living creature."

A Page for the Horse.

Points of a Good Stable.

Horses walked on starting out in the morning and after the noon feed.

Men bring the horses in at noon, and at night cool and breathing easily.

Legs well rubbed if wet or muddy, or if the horses are tired.

Head, ears and neck well rubbed, if wet from rain or sweat.

Horses sponged under collar and saddle.

Horses well brushed if dry. Feet washed and examined for nails. Eyes, nose and dock sponged in summer.

In very hot weather, and then only, horses wiped all over with a wet sponge on coming in. (This does not mean washing the horse, much less turning the hose on him.)

Horses given a little water, but not much, on coming in warm.

No grain fed for at least an hour.

Horses watered when cool, then hayed, watered again, and grained. (In any case watered at night after eating their hay. This is especially necessary in summer.)

Plenty of bedding, and horses bedded down all day Sunday.

Hay and grain of the best quality.

A bran mash Saturday night or Sunday noon; cool in summer, hot in winter.

Horses salted in the bran mash, or otherwise, with regularity.

Hayloft and harness, especially collars, kept clean.

Wide stalls. Easy runway.

Horses tied long, so they can lie down with heads on the floor.

Plenty of fresh air, but no draughts.

No fumes from the manure pit.

Stalls not boarded up, but open or grated, in the upper part.

Slatted outside doors for hot weather.

Stable foreman good-tempered, not a drinking man, and able to keep the drivers up to the mark.

Most important of all—horses handled gently, neither struck nor yelled at.

Points of a Bad Stable.

Horses hurried on starting in the morning, and after the noon feed.

Horses brought in hot and breathing hard.

Harness stripped off roughly, and horses rushed into stable without rubbing, cleaning, or sponging.

Horses' legs washed.

Horses allowed to drink their fill, no matter how hot; or not watered at all.

Grain fed before the horses are rested.

Feet not washed or examined until the horse goes lame.

Horses receive no water after eating their hay, until next morning.

Scanty bedding.

No bedding on Sundays until night, and horses watered only twice.

Hay and grain of poor quality.

Bran mash not given—too much trouble.

Horses salted only when somebody happens to think of it.

Hay loft dusty and dirty.

Harness unclean; sweat allowed to accumulate on inside of collars.

Narrow stalls.

Steep runway with narrow turns.

Horses tied short for fear of their being cast, as is likely when they are put up dirty.

Stable close—no ventilating shaft.

Windows dirty.

Manure pit ventilates into stable.

Stalls boarded up high, where the horses' heads are.

Horses not cleaned on Sunday.

Windows broken; doors left open; cold draughts in winter.

No clatted outside doors for hot nights.

No place for drying wet blankets.

Stable foreman addicted to drink.

Worst of all—horses handled roughly, knocked about; general atmosphere of noise and profanity.

Owner never sees the horses taken out or put up, nor on Sundays.

For Fathers and Mothers.

Points For Mothers.

Don't snub the child who is a perpetual interrogation mark. It is a big temptation, but think how dreadful it would be if your little questioner had been born deaf and dumb or mentally deficient.

Losing your patience when Willie bothers you with "Why?" or Nancy never speaks without a question to be answered will throw your children back on themselves for information, and you will learn too late you have lost your hold on your little ones.

If you do not answer questions be sure some one else will—neither so wise nor so truthfully. Many a child's fear of "bogies" or dreadful nervousness for which you cannot account can be traced to awful stories told them by servants when you refused to gratify childish curiosity because you were too busy.

Do not feel that your child is an infant prodigy because he is given to the "why and wherefore." His questioning is only nature's way of making instruction easier to you. See that you heed it.

If you think the questioner a wonder you can rarely hide your opinion from him. The result? He becomes that most obnoxious nuisance—a child who asks questions to show off and be a smarty. Likewise will his vanity take a boom that is not beneficial.

Again, do not tell a child he is a "stupid" or laugh uproariously when he asks you a question that seems ridiculously easy to you. It is this habit that keeps many children silent when by going to mother or father their doubts could easily be set straight.

Many children have held for years impossible and terrifying notions of everyday facts which they never would have had if they had not dreaded the laughter of "big people."

Every-day Joys.

The beauty and chief ornaments of the world are human; no flower is as lovely as a sweet child; no sunrise as splendid as the golden morning of a young manhood or womanhood; no crystal as beautiful as the firm purity of a clarified character; no mountain so imposing and sublime as a lofty life; no harvest or fields or fruitage on branches so fair as the goodly product of a useful and noble career.

The music of the world is human. No bird-song so wonderful as the human voice; no babble of a brook so musical as the ripple of innocent laughter in a happy home; no solemn chant of winds so grand as the psalm rolled into the sky by worshiping assemblies. To stand by the ocean and hear the beat of its stupendous pulse is to take the sound of a shallower deep and narrower sea than when you lay your ear against the throbbing of a human heart.

The joy of life and wealth of the world are in humanity. He was a wise man who said: "A man's wealth is measured by the number he loves and is loved by."—William V. Kelley.

Simplicity is good Taste.

Think of the woman whose house, whose appearance, whose conversation create the best impression, and you will realize that absolute simplicity is the secret.

Remember this when selecting your clothes, decorating your house, also when you meet strangers on your holidays.

Unfortunately simplicity is not always cheap. You will often have to pay more for the hat of simple lines, the frocks of fine material and exquisitely simple design than you will for something more ornate and dashing.



CHILDREN'S SECTION

Some Toys of Long Ago.

By *Florence L. Lancaster.*

I.

GRANDMAMMA'S KEEPSAKES.

The short day was drawing to a close. As Auntie turned up the light and drew the curtains, and Grandma placed a heaped-up plate of toast upon the table, Daisy said, giving Ray an exultant little squeeze, "How soon Christmas will be here!" Bright visions of Santa Claus danced through the brains of both children, and they fell to wondering, What will he bring us this year?—now that Raymond was ten and a half, and Daisy thirteen. The home of the children's parents was 'way out' towards Highgate, in the northern direction of London. Every other Saturday—when Aunt Laura too had leisure from her teachings—they were fetched or brought to spend the day with her and Grandma at their cosy flat in busy Bloomsbury. Their treat, indeed, was conditional on the general record of their behavior during the intervening two weeks, but seldom had it been forfeited.

"Grandma"—perhaps Daisy's question was in part suggested by the thin white-and-gold bell shaped cup, with one or two little cracks towards the brim, which she knew—with an awed sense at the thought of accidentally breaking it, was very old—"Grandma, what things were you given at Christmas when you were a little girl?"

Grandma, whose soft face was rounded still, and whose hands and feet were smaller than Daisy's, smiled a little reminiscent smile in her kindly twinkling eyes. Meanwhile Ray, whose enjoyment of the buttered toast

somewhat precluded conversation, managed to look his interest at her reply.

"Well, darlings," she replied "After lunch, when Susan has cleared the things from the table, I will bring something forth from the treasure trove of my ottoman trunk to show to you."

Oh, the faint sweet whiffs, as of hay-fields, and rose-leaves, and quiet gardens stocked with lavender, which issued from that old trunk, as its possessor lifted the cretonne-covered lid!

Presently she issued forth with sundry bundles, which she deposited on the table, while the boy and girl settled themselves at either side.

First Grandma undid a string, which loosened a bundle of flat little books. One of these had been given to her on her fifth birth-day, she said. The linen pages were colored, illustrating the history of immortal Dog Tray. At the top of the page, through a hole cut for the purpose, peeped out a wrinkled, lively face, raised "like a sculpture," as Ray said, which Grandma considered to be made of mortar. Through each page that was turned looked out this quizzical visage of the wonderful dog's owner, the rest of the pictures being varied according to the incalculable doings of Tray. Another gay little book, also of linen, had been given to Grandma and a little sister when they began to learn French, and French rhyme related therein the doings of a vivacious little person called Madame Joli-Coeur. Beside these, were divers sober little volumes of a more advanced kind, in size some three inches by two and a half wide, the various instructive matter which they contained, mostly in the form of question and answer, being illustrated by

tiny woodcuts. "And here is a copy of *The Chimes*," said Grandma, taking up another little book with yellowing leaves and a vignette engraved on the front page, "such as one never sees now. It was a Christmas present to me when I was nearly sixteen, and its author, Dickens, was then giving his famous readings on his last visit to America."

Daisy, much interested, remarked on the daintiness of the volume, having read the beautiful tale in a much thicker book which contained the rest of those Christmas stories.

"Oh mother, don't forget," exclaimed the children's aunt Laura, looking up from her sewing, "to show them *The Glory Book*."

Soon it was found amongst the rest—a booklet with gilded covers of chain pattern on a purple ground. Inside, long lines alternated with short ones, and the children expected poetry. Aunt Laura read a few lines. The poetry related how a good, good little girl, who had lived just long enough to work a fine-stitch sampler, and to learn many hymns and portions of scripture by heart, had been inspired to write it, to the edification—Ray, speculating as to that word's meaning somehow thought of a sofa-cushion made to look at but not to be sat upon—of the friends she left behind. Something like this, to the best of the listeners' remembrance afterwards, went the four opening lines:

"I'm glad I ever saw the day
Of glory, glory, glory!
When first I learned to sing and pray,
(Sing glory, glory, glory!)"

So it went at every other line. Now a favorite hymn of Daisy's, and of Ray's also, was that beautiful one for children beginning

"Around the throne of God in Heaven,
Thousands of children stand."

But it seemed to her that the good little girl had probably been fed on

a diet of thin bread and butter and too little else at a boarding-school of those times, and then perhaps had caught a fever. The "Glory-Book" had been presented to Grandma by a certain teacher at the first Sunday School she had attended.

"Here is another little book, which I had from the same lady," Grandma said. The contents of that were as the other rhythmical, and related the cruel usage of a little slave named Zanti on a sugar plantation in the West Indies. Lashings and other tortures under a burning sun were described, the narrative closing with an appeal to white children to abstain from sugar "until each slave should be set free:"

"Thus will you pledge that you will
take
No sugar more for Zanti's sake."

"After having read this," continued Grandma, "the effect was that I became worked up to such a pitch of indignation against the slave-drivers that I made a stern resolve to refrain from sugar. For some time I refused it, and if there were fruit pie at dinner, asked mother if I might have cream crackers instead. But a day came when I was invited with my sisters and a brother to a children's party. The table was spread with a feast of good things, centered by a great frosted cake. Every boy and girl present partook freely of the sweet dainties offered them, and it struck me so forcibly that my solitary abstinence from sugar would effect so little the fate of poor Zanti, if others went on consuming it, that my resolution gave way there and then."

"Ah Mumsey dear," exclaimed her daughter Laura, "you were never 'a born leader of men!' You should have made that party an opportunity to institute an anti-sugar crusade!"

"I'm glad the slave-days are over, anyhow," observed Ray.

(TO BE CONTINUED)

The Wait-a-minute Maid.

By Ida Stewart Peay.

"Marjorie," called Mrs. James one morning, "will you bring baby to me? He is in his cart in the back yard."

"Certainly, mamma," replied a sweet young voice. "Can you wait a minute?" Now Marjorie was a very obliging little miss, as far as words were concerned, but when it came to their fulfillment she was like some older people—the kind upon whom we can never depend. Mrs. James was thinking deeply about this as she waited (although she had not consented to do so) not one minute but twenty, by which time the infant in question was calling lustily in his baby language and mother was obliged to fetch him herself. Upon coming in at the side door she met Marjorie who had been chatting with a playmate at the front gate, having entirely forgotten what she promised to do. The mother looked reprovingly at her little girl, for the big tears were still in baby's eyes and his tiny frame trembling with the unmerited injury to his tender feelings.

"Oh, dear!" cried Marjorie ruefully, kissing the boy with genuine sympathy, "What a shame! Did Majie forget little brov? Too bad, too bad. Sister's sorry."

Little 'brov' was soon mollified but Mrs. James began to think more seriously than ever. She was wondering if a hard, hard lesson might not prove a mercy to her precious child.

"Marjorie," she asked presently, "Could you pick a few peas for dinner?"

"Yes, mamma, dear, I'd love to, but-a-wait a minute," came the cheerful and usual reply. This time the little maid's minute stretched out through the greater part of the forenoon. At last her mother called her and asked if she had picked the peas.

"No, I haven't yet," answered the

daughter pleasantly, coming quickly from a neighbor's, "but I'm going out now. Oh, mamma, Kate has the grandest dress; It is finished and I saw it tried on—"

"But Marjorie," interrupted her parent sternly, "I thought you would have the peas ready so I could get them on to cook. Now, you see, it is too late to have them for dinner."

"I'm sorry, mamma, truly I am," said the girl, contritely, for the nine hundred and ninety-ninth time, "but I forgot all about the peas. Kate called and I thought you could wait just a minute."

But Mrs. James was not to be pacified. "I am particularly put out about dinner; more than that, I am sadly disappointed in my little girl," she said slowly.

"Why, mamma," began the child in a hurt voice, "you know I'm sorry and I really did forget—"

"There now, you always say you're sorry, but if you actually were sorry, my dear, would you 'wait-a-minute' and then 'forget' almost every time I require anything of you? Besides disobliging us all continually, you are forming a bad habit."

"I didn't know things had to be done that instant," defended the daughter lamely.

"Yes many errands and jobs need to be performed on the moment; any way, waiting a minute is the cause, frequently, of forgetting entirely. If mamma were to postpone and then fail to fill some of Marjorie's wants, perhaps, she would be better able to understand."

The child, who was exceptionally well tempered, turned away murmuring, "Don't be angry, I'm really sorry." However, the very next hour and all the rest of the day, when a duty was required of her, she replied with astonishing oblivion and remarkable good nature, "Well, 'wait a minute.'" Thus Mrs. James felt compelled to try a forceful lesson and the opportunity presented itself the following morning

when Marjorie came running in greatly excited.

"Oh, mamma," she exclaimed, "there is a canvasser out here who has a dress pattern that I'm just wild to buy. You've been promising me a dress, you know, and I'd rather have this than anything I've ever seen; it's the grandest color; may I have it, mamma?"

"Perhaps so," answered mamma kindly.

"Goodie! Will you come right out and get it?" cried the daughter, fairly jumping in her delight and enthusiasm.

"Certainly," the woman replied. "Just 'wait a minute.'"

Little vanity fair ran back to detain the peddler and did so five, ten and finally fifteen minutes—it was the longest quarter of an hour Marjorie had ever experienced—then the traveling man, suspecting the lady of the house was trying to elude him, became restless and wanted to go on, but his would-be purchaser insisted that her mother must soon appear. By the most strenuous efforts he was held another ten minutes, at the end of which time he said he was obliged to go. The little girl asked him if he would be back later, or if they could find him some time, but the man, annoyed at the delay and convinced the woman did not intend to buy, said shortly—"No"—and went his way.

Poor little Marjorie's heart burst with disappointment and she cried with a real sorrow this time. It was another half hour before the delinquent parent was seen coming leisurely across the lot from a friend's house. Marjorie could hardly wait to explode her indignation.

"Oh, mamma," she burst forth tearfully, "where have you been? I've missed getting the dress I wanted so badly. You said you'd be here in a minute," she reproached, her voice breaking at the recurring thought of her wrongs.

"Yes, I know," responded the lady

provokingly unruffled, "and I'm coming now. I just ran over to see Mrs. Black's new hat—it's a dream. I often wait a minute for you, so I thought you wouldn't mind waiting a minute for me," she finished, looking very straight at her little daughter.

Marjorie returned her mother's look steadily for a moment, but said no more. The reproach and bitterness died out of her face. A light, as of some new understanding, came into her eyes and she walked thoughtfully away. In the cool shade of the orchard she puzzled it all out; at last, hearing a sweet familiar voice calling her name softly, she started up. From sheer force of habit it was on the end of her tongue to say "wait a minute," but, recollecting she shouted gaily, the good determination electrifying her spirits.

"Coming this minute, mamma," and by dint of running at her top speed she actually materialized before her smiling parent within the moment.

"Mamma," said the child seriously, slipping her arm around her mother's neck, "our Sunday School teacher has been trying to teach us one of the principles of the gospel—Repentance. She told us true repentance was being so sorry for committing an offense that we would never do it again. I didn't quite know what she meant, but I know now and I thank you for helping me to understand this great principle, which applies to every thing I do in life."

"You are right, dear," said the happy mother, who was never again asked by Marjorie to "wait a minute."

A New Year's Promise.

By *Ida S. Peay*.

Aunt May came upon the little folks suddenly when some trifling accident to their play-things had stopped for the moment their pleasure, and they were so put out, so angry, in fact, and were saying such bad, bad words that

Aunt May was quite astonished and very much grieved.

Of course she chided them for the bad language she had heard and they really hung their heads in some shame, but the next moment they were begging her for a story, declaring they were tired of their play.

As usual Aunt May succumbed to their coaxing and they began to get fixed 'comfy' for the occasion. Mary, "quite contrary," wanted Johnny's place and that young gentleman said crossly:

"Oh, gee, take it then, you —" but Aunt May laid her hand over his mouth and gave him a warning glance.

"Is it a "once 'pon a time" story?" asked Mary sweetly, settling herself with little or no compunction into Johney's place.

"Yes," said Aunt May, "it was once upon a time that a man, his two sons, and one daughter were crossing a very hot, dry desert.

"The boys were driving a four-horse team on a heavily loaded wagon, while the man and the girl rode behind in a buggy.

"Everything had gone wrong with them that morning until now. Being far behind their traveling company they were driving with all speed to catch up.

"Suddenly something went 'Jip,' then there was another sound and Ned yelled 'Whoa' to his horses and pulled them to a standstill. The father and girl drove up quickly and they were all on the ground in a moment—a tire had run off from the wagon wheel—"

"What's that?" said Mary.

"Oh, I know," said Johnny grandly: "that's the steel rim that goes all around the wheel, and when that comes off the wheel is apt to go to pieces."

"That's just it," said Aunt May, "and now what do you suppose they would do?"

"Take it to a blacksmith shop," said Mary with remarkable inspiration.

"Oh grab!" said Johnny. "Mary

doesn't know beans; a blacksmith shop on a desert! Great!"

"Well, Johnny, what do you think they would do?" asked Aunt May.

"I don't know," said he, "what in the d—" Aunt May covered his mouth with her hand again and told him to just simply say he did not know.

"Well, for about a moment," said Aunt May, "they did not know what to do."

"I bet they wuz mad enough to swear a blue streak," snickered Johnny.

"No," said Aunt May, "that they were not, and that's why I'm telling you the story.

"So, to go on, they all stood aghast for a few moments. Presently the father said calmly:

"This is rather an awkward accident to have on the desert; boys, what do you think we had better do?"

"There is only one thing to do, father," said Ned manfully (he was ten years old), "and that is to get to work and set the tire oureslves."

"That's the way it looks to me," smiled the parent.

"Jack, aged twelve, was not a lad of many words; he scampered off into the scattering low brush, returning soon with a great pile of wood.

"Good," said the father, "we'll have to have a fire immediately." At these words the girl ran for the grub box and came back quickly with matches.

"Ned was unwiring the tub and was soon drawing off almost the last bit of water from their water-barrel which was strapped to the side of the wagon.

"It's too bad to take that water, we cannot have a drink now until we reach the water camp tonight," said the father.

"I shall not miss it," scribbled the girl stoutly.

"Pshaw," said Ned, "we would be weaklings if we couldn't go one day without water," but the hot breath from the baked earth seemed at that moment to be parching his tongue.

"The blistering sun rose higher, the

crackling fire added to the intense heat but these four (for the girl, too, managed to keep busy) worked like trojans, chatting, making jokes, and appearing to be generally enjoying themselves the while.

"The tire was heated to expand it, then fitted to the wheel and then it was cooled in the water and soon the wheel was on the wagon and Ned called 'get up' to his horses, and they were on their way again.

"They arrived at the water camp very late and very hot and thirsty but in as good spirits as ever, the father declaring that such incidents were useful in character building, if met properly.

"When their companions heard of their trouble one man said:

"I'll bet there was some swearing."

"Not a bit of it," said the parent, "there was not a swear word or complaint of any kind from those little men, and I'll confess I'm proud of them."

"Now, my story is told," said Aunt May, "but as tomorrow is New Year's I am wondering if either of you would like to make any new resolutions; that is, if you have any habit you would like to promise yourselves that you will try to overcome in the New Year."

Johnny's head dropped low and he leaned so close to Aunt May's shoulder that his lips almost touched her cheek.

"Aunt May," he whispered, "I think Ned and Jack were the right sort of chaps and I'm going to promise not to get mad at little things and not to swear any more."

Aunt May put her hand under his chin and lifted his face and smiled at the budding manhood in his honest blue eyes.

And then Mary, after trying to get Johnny to get back into his own place, duplicated his promise, and, thus fitted and rigged, both children launched boldly into the New Year.

Ned's Valentine.

By Annie Malin.

"Your Valentine, dearie?" asked Grandmother White.

"Yes, really and truly," said little Ned.

"It's one I love, and you never can guess

Her name, and the verse says, "The rose is red."

Then grandmother guessed and guessed and guessed,

"Is it mamma, or papa, or baby Prue?"

"No, you can't guess right," laughed the happy boy,

"The next of the verse says, 'The violet's blue.'"

"Well, well!" said grandma, "I couldn't guess

If I tried all day," and with eager feet

The darling danced in his innocent glee,

"Oh, try once more! next it's 'Sugar is sweet.'"

A puzzled frown was on grandmother's brow

And again she tried but it would not do,

For he shook his head as he hugged her close—

"Yes, 'sugar is sweet,' and so are you."

"But who is your Valentine? Tell me quick!

I'm sure I can never guess it right."

Then he laughed again as he kissed her cheek.

"Why, you are my Valentine, Grandmother White."

The Children's Budget Box.

Night and Day.

The stars are shining bright and clear,
The sun has gone away.
We will not see the sun again
Until the dawn of day.

The stars will hide their faces bright,
The moon will go away.
The sun will hide them both from sight
When he shines bright and gay.

We love the sun, the dear old soul,
He turns the night to day;
He shines for us, to give us joy,
He's kind in every way.

Ruby Taylor,
Age 10. Lake View, Utah.



By Fielding K. Smith,
Age 12. 127 N. 2nd West, S. L. City.

Helen's Dream.

"Helen," said Mrs. White, please come and wash the dishes; mamma is so tired."

Mrs. White knew Helen was inclined to make excuses when she was asked to do anything. As usual, Helen remarked to her mother that she wished she was a bird—"they are so happy, and don't have to wash dishes."

Helen sat in her chair, and before she could decide whether to obey her mother or not, she fell fast asleep. What a

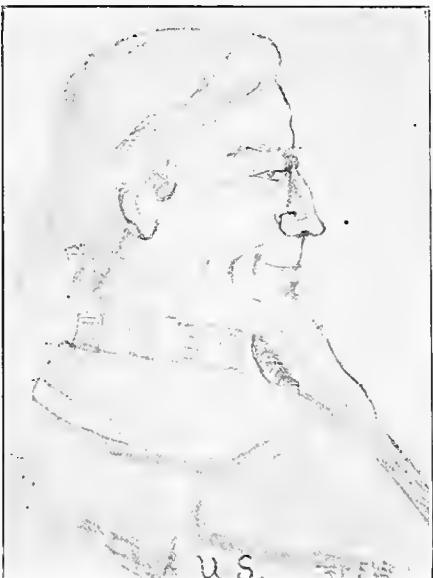
bright and pleasant smile shone on her face! She was happy as any little bird could be, flying from tree to tree, stopping to talk with first one canary then another, trying to decide which tree she had better build her nest in. It was decided to be in one of the large poplar trees, just inside the gate. So, merrily she worked away and the little nest was soon completed. It was soft and feather-like, and pretty soon three tiny birds cuddled down in the wee nest.

Two bad boys spied the nest, so near the gate, and soon they were climbing to the top of the gate post, from which point they robbed the nest. The frightened mother lingered near and saw her loved ones taken from her. Now she could sympathize with other parents who had their loved ones taken from them without being able to protect them.

The dream so frightened poor Helen that she awoke. She rubbed her eyes, called her mamma, and then told her what had happened, and what a great lesson she had learned—to be satisfied and contented with her lot.

And she promised to go and wash the dishes and try to do everything she was asked to do.

Lyda Hoiner,
Poplar, Idaho.
Age 14.



Uncle Sam.
By Edgar W. Barber,
Age 13. Centerville, Utah.

The Bright Ring.

Once there was a little girl who would not mind her mother. She was never satisfied with what was done for her.

When Dolly's birthday came, her mother gave her a pretty gold ring with a pretty set in it. Oh, how it did sparkle! But Dolly did not like it and wished it had a white set instead of the red one.

But somehow when Dolly went to do bad things she would look at her ring, and then somehow she felt ashamed and would stop doing that bad thing. Perhaps it was the brightness of the ring that made her so ashamed.

One day she ran to her mother and said, "Mother, I do believe it is this that makes me do good things," pointing to her ring. And her mother laughingly said, "Perhaps it is a magic ring."

Hortense Jensen,
Age 11.

Rupert, Idaho.



By Olive Gedge.
Age 13. R.F.D. 6, Box 30, S. L. County.

Prayers Answered.

Mamma has read so many of the little stories from your magazine to me that I thought I would like to write one. We have a cow and her name is Pet; she is very gentle but does not like to stay home. I guess it is because she gets lonesome, for she does like to go off with other cows and it is my work to go and find her. One day it was raining

and she had strayed away during the night. I hunted for hours until I was so tired, but I knew she had to be found. I came home and told mamma that I could not find her, but she was not so easily discouraged; so we knelt down and prayed, and I started out feeling that I would find her. I met a gentleman and I asked him if he had seen a stray cow. He said, "Yes, there is one at our place, and I went and got her and came whistling home, for I knew the Lord had heard my prayer. I am always delighted when the Juvenile comes, and because I am so interested mamma has it come in my name.

La Grande Hanson,
Age 8 years. Bear River City, Utah.

Alphabet of Birds.

A is for Auk, who lives in the wet.
B is for Blackbird with body of jet.
C is for Canary with sweet trill.
D is for Duck with the long bill.
E is for Eagle who is so strong.
F is for Finch so proud of his song.
G is for Goose who floats on the waters.
H is for Hawk who never falters.
I is for Ibis who lives on the cliffs.
J is for Junco who likes the snowdrifts.
K is for Katydid who did not do right.
L is for Lark who flies out of sight.
M is for Mocking-bird who is a pest.
N is for Nightingale in sober clothes dressed.
O is for Oriole with the long nest.
P is for Pigeon with the white breast.
Q is for Quail with the short tail.
R is for Robin who flew over the rail.
S is for Sparrow who eats the worms.
T is for Thrush who likes the ferns.
U is for Umbrella-bird who sings so loud.
V is for Vulture who is so proud.
W is for Woodpecker who pecks the wood.
Y is for Yellowhammer who thinks he could.

Viola Hall.

Our Church Presidents.

Joseph Smith, the Prophet,
Ahead of all the rest,
A good and honored man of God,
He was the first and best.

Brigham Young was second,
Who led the Pioneers
Out to this Western Valley,
Away from many fears.

Third, then comes John Taylor,
A leader good and true,
Who was always kind and willing
In all he had to do.

Fourth was Wilford Woodruff,
An upright man was he,
Who went through many hardships,
But took them cheerfully.

Lorenzo Snow was fifth,
A loving, cheerful man,
Who lived a righteous life,
And died a noble man.

President Joseph F. Smith,
Our leader is today,
Who's always found to serve the Lord,
In humble but fearless way.

Our Church has had good presidents;
May we continue on,
And follow in their footsteps,
Until the glorious Dawn.

Ivy C. Nielson,
Hunter, Utah.
Age 15.

COMPETITION NO. 30.

Book prize will be awarded for the best contributions of the following:

Verses: Not more than twenty lines.
Stories: Not more than three hundred words.

Photographs: Any size.
Drawings: Any size.

Rules

Competition will close March 1st.

Every contribution must bear the name, age and address of the sender and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only.

Pictures should not be folded.

Address, The Children's Budget Box, Juvenile Instructor, 44 E. South Temple Street, Salt Lake City, Utah.

The Puzzle Page.

OUR DECEMBER PUZZLE.

Our young friends did not respond very well to the invitation to submit ideas for the betterment of the children's department of The Juvenile Instructor.

Only two answers were received. One from Florence Bassford (Age 14) of Salt Lake City, suggests that we organize a Postal Card Correspondence Club for boys and girls to exchange postal cards. She says they could be introduced through the columns of The Juvenile Instructor. Lena Behle (age 11) of Perry, Idaho, wants some nice little continued stories. The absence of more suggestions for improving The Juvenile indicates that our readers are pretty well satisfied with the contents of our magazine, but we shall try to follow the advice of our two young contributors as soon as possible.

Arithmetic Puzzle.

Rulon P. Bennion (age 15) of Vernon, Utah, submits the following which he thinks might be hard enough for the readers of The Juvenile:

"A train of freight cars, consisting of twenty-nine forty-foot cars and the engine and coal car (40 feet more) was passing. Why was it that the front of the engine was only 860 feet from the other end of the train?"

For the ten best answers to the above we will award suitable book prizes.

RULES.

Competition will close March 1st, 1913, and is open to all under 18 years.

Answers must be written in ink, and bear the name, age and address of the sender.

Address Puzzle Editor, Juvenile Instructor, 44 East South Temple street, Salt Lake City, Utah.

What They Are For.

What are your hands for—little hands?
"To do each day the Lord's commands."
What are your feet for—busy feet?
"To run on errands true and fleet."
What are your lips for—rosy sweet?
"To speak kind words to all I meet."
What are your eyes for—starry bright?
"To be the mirrors of God's light."

—Selected

Laughlets

One on Pa.

"Pa, what's a genius?"
"Ask your mother, she married one."
"Why, I didn't know ma had been married twice."—Houston Post.

A Question of Color.

"My pa goes to the palmist to get his hand read," boasted Freddy.
"I don't know where my pa goes," said Jimmie, "but he gets his nose red."

Doubtless Correct.

Teacher: "Jimmie, correct this sentence, 'Our teacher am in sight.'"
Jimmie: "Our teacher am a sight."

Epitaph.

I thought it mushroom when I found
It in the woods, forsaken;
But since I sleep beneath this mound,
I must have been mistaken.
—Detroit Free Press.

A Treat Coming.

Son: "Say, mamma, father broke this vase before he went out."
Mother: "My beautiful majolica vase! Wait till he comes back, that's all."
Son: "May I stay up till he does?"—Fliegende Blaetter.

Be Like Father.

The small boy was being reproved by his mother.
"Why can't you be good?" she asked.
"I'll be good for a nickel," he said.
"Ah!" responded the mother, "you want to be bribed. You should copy your father, and be good for nothing."—Ladies' Home Journal.

He Knew His Bible.

A small boy, who was applying kindergarten methods to Bible stories, was asked what the orange peel with which he was playing, with seeds arranged in a row behind, represented.
"Why, the orange peel is Abraham, and these are his 'seed after him!'"

A Disappointment.

A little boy with his mother at a church wedding.
Mother: Look, Harold, the bride's coming.
Harold (looking with all his eyes): Why, it's nothing but a woman.

Watering the Stock.

"Where are you going with that goat, little boy?"

"Down to the lake. Come along if you wanter see some fun. This here goat has jest et a crate of sponges, and I'm goin' down to let him drink."

Archie's First Theater Experience.

Little Archie and his mother sat in the crowded street car, on their way to the theater. Suddenly the lad, who had never yet been in a real theater, loudly asked:

"Mamma, did you say we were to sit in a box at the theater?"

"Yes, dear. Now sh!"

"Well," added the enthusiastic child, "I hope that all the while the curtain's up they'll leave the lid open!"

Late Already.

Five minutes after the tardy gong had struck, the principal of the school was walking through the lower hall when he saw a pudgy little fellow scampering toward the first-grade room as fast as his fat legs could carry him. "See here, young man, I want to talk to you," called the principal to the late comer. "I hain't got time to talk to you; I'm late already," replied the breathless beginner as the door of his classroom closed.

Ate Like a Dog.

During the dinner-hour on board a steamer the other day a passenger was much disturbed by the vulgar way in which the man who sat next to him ate his meal.

At last, after watching him pick a bone in a very primitive fashion, he could control his feelings no longer, and turning to the offending party, he said:

"Don't you think you would be more comfortable if you took that out on the mat?"

She Hadn't Enough.

A woman entered a photographer's gallery.

"Do you take pictures of children?" she asked.

"Yes," was the reply.

"How much are they, please?"

"Three dollars a dozen," said the proprietor.

"Well," she replied with a sigh, "I shall have to wait and come again. I have only eleven."

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